

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVII

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NEW SERIES
VOLUME XXXVII. No. 35

Who's Who and What's What

Nothing will bore others worse or do you more harm in your own mind than to spend your time talking about yourself.

Except the District of Columbia, Mississippi last year had the lowest percentage of baptisms of any Southern State.

Dr. T. T. Hamilton of Mississippi College resigns his position and will return to North Carolina to be principal of the Hanover High School in Wilmington. He has been connected with the Education Department of the college and has been publicity man, keeping people informed as to the work of the college. We are sorry to lose him, as he has made many friends during his short stay in Mississippi.

Brother Alex. Best who came from Scotland to attend the Baptist Bible Institute, has been pastor of Gentilly Baptist Church in New Orleans for six months. In this time the church has paid off a \$1,000.00 indebtedness, and they are planning an extension and building program. The work is progressing well in every way. He challenges those who joke about the closeness of the Scotch to match his church.

More than a million dollars reduction of debts in two years is a great accomplishment for Southern Baptists. Now for \$100,000 reduction of the debts of Mississippi Baptists in the two months of September and October. It can be done. The question of prime concern is who are going to be included in the list of those who help to do it. It is more honor to any man or woman to help to the extent of his ability to pay these debts than it is to wear a congressional medal for killing a hundred Germans. Don't you want to be in on this?

Dr. C. S. Thomas has begun his work as pastor at Itta Bena under most promising conditions. All the churches turned out to greet him on Sunday evening. His own church has welcomed him cordially, giving the family a reception on Friday evening and storing his pantry well. He is cheered by the fine spirit shown by the entire membership. He expresses a willingness to be of service in all the Baptist work in Mississippi, his native state to which he comes back from the pastorate at Overton, Texas.

In some wars of the past the story is told of one party taking women and children captured of the enemy and putting them in the front line to protect themselves against the weapons aimed at them. Some of the utility companies seem to have learned this trick, for they take the few thousand innocent stockholders whom they describe as women and children and say, "Now if you shoot you will kill and cripple these innocent people." Innocent they are, for in their ignorance they bought stock in these companies from which they now derive no dividends, and when the President of the United States and Congress try to regulate the companies and suppress useless holding companies, these innocent stockholders are placed as a barricade behind which the millionaire officers seek to hold on to their jobs and their millions made out of these same victims.

Texas recently voted against free text books and in favor of old age pensions.

Dr. L. O. Dawson has resumed his work at Howard College after a short term in the hospital, and an operation.

L. M. Denton has resigned as president of Kansas City Baptist Theological Seminary, with which he has worked for 19 years.

Watchman-Examiner says that unemployment has increased one-third since repeal, which promised to eliminate unemployment.

Arthur Brisbane one of the chief writers for for Hearst publications comes out in favor of Italy's war with Ethiopia. The reason? To sell more papers, and more airplanes.

Second Ponce de Leon Church in Atlanta has a Chinese Bible school of which Mr. H. L. Alexander is superintendent. Recently a Chinese converted there went back to China because he said his father and mother had never heard the gospel.

The tax the rich proposal has already done some good. One multimillionaire has, in anticipation of the law taxing gifts, already given away \$23,300,000 to individuals and charitable organizations, names not given. You have heard the story of the deacon who when hit by falling plaster in the church immediately gave a good subscription for a new church. And some devout soul said, "Lord, hit 'im agin."

Mississippi Baptists join many other friends in sending to Dr. Joshua Levering of Baltimore greetings on his ninetieth birthday, Sept. 12. He has been president of the Southern Baptist Convention, president of the Board of Trustees of the Louisville Seminary, and identified with many great Christian enterprises. In 1896 he was candidate for U. S. President on the Prohibition ticket and we had the pleasure of voting for him. Like the palm tree he brings forth fruit in old age.

A missionary to a Roman Catholic country says: "Romanism has kept many great Christian words in its vocabulary, emptied them of their contents, retained the apostolic labels on bottled poison, and dispenses it with cold-blooded indifference of its responsible clergy to the fatal results to countless millions. Grace, faith, church, baptism, saint, justification, etc., are in the Catholic vocabulary, together with a host of words alien to the New Testament, the accretions of human traditions, but the words are mere labels to hide pagan thought under a Christian name."

Missionary W. C. Taylor writing in the Western Recorder about Repentance says: "The Christian movement was launched on that one text, almost that one word. It prevailed through repetition. There was no originality in Jesus' first message. It kept up what John had already made old in Palestine and Paul carried it on around the borders of the Mediterranean, publicly and from house to house. Oh! the criminal shallowness of much striving after originality in the pulpit, while the race perishes without knowing the meaning of the first word of eternal life. John made 'Repent' as common a word as 'The New Deal' in America, 'Heil Hitler' in Germany or 'Soviet' in Russia, Repetition is teaching."

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

THE CAMPAIGN IS ON

September first was the beginning date of the Investment Campaign. The organization, in so far as associations are concerned, is practically complete. The goals for the churches have been given out in quite a number of associations. Church chairmen have also been selected. We are striving to complete the organization back into the local churches by the close of this week. The names of the associational chairmen will be given in the next issue of the Baptist Record.

It is now time for beginning actual work by reaching the goals made for the churches. As fast as this is done, please notify the office. The success of one church will help another to succeed. Bear in mind also that the task will not have been completed until the goal shall have been reached.

Please also impress upon the people that more than \$16,000.00 of interest came due June 1st and has not been paid. The paying of this interest depends upon the success of the campaign.

Tracts explaining the campaign and pledge cards to be used have been sent out to the chairmen of the various associations. They are to be sent out by these chairmen to the church chairmen. If you do not receive them, please write your chairman for them. Blank checks will also be furnished.

—BR—

Undesignated gifts to the Cooperative Program of Southern Baptists are divided on the following percentages:

	Per Cent
Foreign Mission Board	50
Home Mission Board	23 1/3
Relief and Annuity Board	7
Education Board	3 1/3
Southern Baptist Theo. Seminary	4 1/5
Southwestern Baptist Theo. Seminary	4 1/5
Baptist Bible Institute	3 9/10
W. M. U. Training School	0 8/15
American Bap. Theo. Sem. (Negro)	1
New Orleans Baptist Hospital	2 1/2

—BR—

On one side of the line is the man who thinks the world owes him a living. On the other is the man who says, "I am debtor to Greek and barbarian, to the wise and unwise." Which side of the line are you on?

Dr. J. Wendell Bailey, head of the Department of Biology in University of Richmond, made his mother and other relatives in Jackson a visit recently. We were glad to see him at Baptist headquarters. Richmond University is having great growth, and his department is attracting nation wide attention, having recently acquired a large building and good equipment. His father was many years editor of the Record.

Sparks and Splinters

Rules for children; principles are for those who have conscience and intelligence.

Mrs. Lydia Nukols returns to Vicksburg after a pleasant summer at Mt. Eagle.

Dr. Geo. W. Truett assists Pastor Ellis in a meeting in Sherman, Texas, beginning Sept. 16.

Dr. J. Norris Palmer, pastor First Church, Baton Rouge, and his wife visited friends in Blue Mountain and Hernando on a recent vacation.

Debt is a millstone about the neck of the denomination. This millstone will be converted into a milestone when we cut off \$100,000 from it this fall. Come on with your stone cutter.

Medical missions began 100 years ago in China with a hospital in Canton by Dr. Peter Parker. There are now 5,000 trained physicians in China and 50,000 nurses.

There were thirty-five added to Calvary Church, Tupelo, in the meeting which closed Aug. 25th. Dr. D. I. Purser of Charleston, S. C. preached and Rev. W. W. Grafton of Coldwater led the singing.

Dr. Farmer of the Biblical Recorder very properly reminds Christian people that the command to remember the Sabbath day and keep it holy, has behind it the same authority as "Thou shalt not kill," and, "Thou shalt not steal."

When James wrote, "Come now, ye rich, weep and howl for your miseries that are coming upon you," he did not have reference to the tax bill recently introduced in Congress at the President's request. They are weeping at the wrong place.

Dr. B. J. W. Graham, of Atlanta, Ga., former editor of The Christian Index for twenty years, has published three volumes of Baptist Biography and is now preparing the fourth volume. It is hoped that sketches of a number of Baptist ministers and laymen of Mississippi will be included in this fourth volume.

Just had a good week with Dr. M. O. Patterson and saints at Walnut Grove, W. G. Mize leading singing. Folks showed they had been fed on spiritual things. Good interest, large attendance from start; thirteen additions. Inspiring to work with Dr. Patterson and appreciated song leader's work. Yours in service—D. A. McCall. Psal. 37:5.

Recent reports from Washington indicate that former Congressman Russell Ellzey has been made head of the departments of Youth Relief for Mississippi. This is a department of federal relief intended to help young people to get placed in the world of work today. It is said that there are in the United States between 5 and 8 million young men between the ages of 20 and 29 who are unemployed.

Can anyone find a better way of telling why he is a Baptist than was said by Robert J. Burdette in the following words: "I love the beautiful symbolism of the ordinances of the Baptist churches. I love a baptism that does not have to be argued, defended or explained, but is in itself such a living picture of the burial and resurrection that even the blind eye must close itself if it would not see. And I love the creed that is written nowhere save in the New Testament, which allows growth and the changes that must come with increase of light and stature, without periodical revision. Then I love the simplicity of the Baptist organization. If there wasn't a Baptist church in the world, there would nevertheless be millions of Baptists in every generation. I love the democratic churches—and I love the Baptist recognition of the right of 'private judgment,' the liberty of personal opinion. I love the full responsibility of the human soul standing on a level platform face to face with God, with no shadow of pope or bishop or priest, or man-made creed, falling between himself and his Master. That's why I am a Baptist."

Rev. J. B. Ray, supply pastor at Water Valley, preaches in the meeting beginning next Sunday.

Chas. B. Hamlet, an honor graduate of Tulane University, was licensed to preach by the church at Picayune Aug. 25.

If the ladies expect to get the benefit of the old age pension, they will have to stop registering their age at "21 plus."

Dr. W. T. Lowrey returning to Clinton from Blue Mountain reports a gathering of 45 of the Lowrey clan. They had the pleasure of welcoming home Mrs. Graves and Miss Mary Anderson, missionaries from Canton, China, where Mrs. Graves has spent 48 years ministering to Chinese girls. Though now totally blind, she continues to direct the work to which she has dedicated her life.

Some people have an idea that a school teacher can tell what a boy had for breakfast by the deposit on his face. And there are readers who think they can tell what is the last book an editor has read by the ear-marks in his writing; or maybe hearers imagine they know the last book the preacher has read.

Pastor G. A. Cooper had brother M. A. Davis with him in a meeting at Ludlow. There were 30 added to the church, 27 by baptism. He also had brother W. D. Wallace with him at Forkville. At Goodhope brother Mac Hughes helped and ten were added, 8 by baptism. At Branch brother C. O. Estes helped him and ten joined, of whom eight came by baptism.

The Sunday School Board has brought out a volume combining the three previous volumes by Drs. H. W. Tribble, John L. Hill and Kyle M. Yates, called From Adam To Moses, From Joshua To David, and From Solomon To Malachi. This it will be seen covers the studies in the Old Testament. The book is made up of brief interpretative studies of the outstanding Old Testament characters and their times. It has 332 pages and sells for the reasonable price of 75c.

A radio program presenting Southern Baptist Student work will be given Sunday night, September 15, over WSB, the Atlanta Journal's powerful 50,000 watt station, according to announcement this week by Edwin S. Preston of Atlanta. Dr. Frank H. Leavell, Secretary of Southern Baptist Student work, will be the principal speaker on a program which will include several students, some appropriate musical numbers of unusual excellence and a closing news feature. The time of the broadcast is 8:30 to 9:00 Central Standard time. The Atlanta Baptist Student Union is sponsoring this broadcast. The program is intended to encourage students to line up with churches in the college communities and to remind parents and members of college churches of their privilege and opportunity in dealing with the student life as the new school year begins.

Secretary Charles E. Maddry of the Foreign Mission Board says: "Mrs. Janie Lowrey Graves, Blue Mountain, Mississippi, was appointed a missionary of the Foreign Mission Board in 1887—forty-eight years ago. In 1890, she married Dr. R. H. Graves, the great missionary hero of South China. Mrs. Graves is now more than eighty years old and is retiring this year. Many years ago she became interested in the hopeless condition of blind girls in China. She founded a school and home for blind Chinese girls and it has been supported by the friends and relatives of Mrs. Graves and the college at Blue Mountain. There are now eighty blind girls in this home and it was our great privilege to speak to these girls and dear Mother Graves translated for us. Every body, Chinese and missionaries, love "Mother Graves" with a tenderness and devotion that is beautiful and Christ-like. What this great missionary has accomplished is nothing short of a New Testament miracle. How she hated to give up her work and come home, but because of her great age and loss of her own eyesight, we insisted that she come home. May God raise up many friends to carry on this blessed ministry to the blind and helpless girls of South China."

First Church, New Orleans, is said to have 1,300 tithers.

Every member-canvass among Southern Baptist comes this year from Nov. 3 to Dec. 8.

Pastor C. E. Bass of Scooba writes: "Pastor's vacation just over. Good services here this morning. East Mississippi Junior College opens Sep. 2. Have 4 to baptize at Antioch this afternoon, six miles out on the DeKalb road. Closed meeting there last Sunday."

PASTORAL CHANGES: J. F. Cropp resigns at Ringgold, La.; Lee Smith goes from Chandler to Winona, Texas; S. R. McClum becomes pastor at Iowa Park, Texas; J. R. Scruggs goes from Kensington, Mr., to Russellville, Ky.; C. W. Anderson retires from the pastorate at Temple, Texas, after 7 years; Clarence Cain goes to Second Church, Oklahoma City; Jos. Pearce resigns Park St. Church, Greenville, Texas; C. W. Anderson resigns at Temple Church, Oklahoma City.

The people of Clinton were glad to greet Rev. W. A. Hancock and his family and hear him at the prayer meeting hour last week. They were called back to Mississippi by the death of Dr. Gillespie, Mrs. Hancock's brother-in-law. Brother Hancock has a great field in central Texas where he is district missionary.

A new edition of Dr. E. Y. Mullins' book Studies In Ephesians, has been brought out by the Sunday School Board. It will serve well as a guide to the many who are now reading Ephesians, and to all who may wish to give some special study to this epistle which is one of the greatest spiritual tonics in all the Bible. The price is 40c. Along with this and for the same price, is a companion book by the same author on Colossians. The two should be studied together as they are parallel in some ways and mutually interpretative.

"Sound doctrine" is a mighty good slogan. And of course this phrase has Scripture origin and sanction. But it might not be out of place to look in the Scripture to see what is meant by "sound doctrine." Paul uses this expression four times in his letters to Timothy and Titus. In the first instance he classes murder, fornication, stealing, lying, false swearing as "contrary to the sound doctrine, according to the gospel," I Tim. 1:10. In the second place 2 Tim. 4:3 he is telling Timothy to reprove, rebuke, exhort, for people will not stand sound doctrine. In the third place, Titus 1:9, it is also connected with exhorting. In the fourth place, Titus 2:1, sound doctrine is proper conduct. There is no disposition to minimize what is commonly called doctrine. It is indispensable in preaching and to morals. But it is well to remember that sound doctrine certainly includes attention to the right sort of conduct.

Every preacher in this country, Baptist and others, ought to get immediately and read the new book just issued by the Sunday School Board and written by Dr. W. L. Poteat. And when he has read the book then preach on the subject treated. The title is "Stop-Light." It deals with the liquor problem, both its personal and social aspects, the drinking of alcoholic beverages and the trade in liquor. It is a fair, thorough, honest, intelligent study and treatment of the whole thing. Its purpose is to show what alcohol is and its effects on the nervous system. It quotes chemical and medical and physiological specialists in support of the positions taken. Dr. Poteat then proceeds to discuss the various plans tried and suggested for reducing the evils of alcohol to a minimum. His arguments are invincible and his decisions impregnable. No matter how many things you have read on this question, you need to read this book. Every school teacher ought to have it, and every lawmaker ought to read it; and every good citizen ought to spread the truths it contains. Dr. Poteat is ex-president of Wake Forest College and still teaches in the school. He is a student, a teacher, a great citizen and public servant who loves righteousness and proclaims it. The book costs only 75c.

STEEPING THE SEED

By C. H. Spurgeon

Two laborers in God's harvest met each other once upon a time, and they sat down to compare notes. One was a man of sorrowful spirit, and the other joyous, for God had given him the desire of his heart. The sad brother said, "Friend, I cannot understand how it is that everything you do is sure to prosper. You scatter seed with both your hands very diligently, and it springs up, and so rapidly too, that the reaper treads upon the heels of the sower, and the sower himself again upon the heels of the next reaper. I have sown," said he, "as you have done, and I think I can say I have been just as diligent; I think too, the soil has been the same, for we have labored side by side in the same town. I hope the seed has been of the same quality, for I have found mine where you get yours—in the common granary. But alas, my seed, friend, mine never springs up. I sow it. It is as if I sowed upon the waves, I never see a harvest. Here and there a sickly blade of wheat I have discovered with great and diligent search, but I can see but little reward for all my labors." They talked long together, for the brother who was successful was one of a tender heart, and therefore he sought to comfort this mourning brother. They compared notes; they looked through all the rules of husbandry, and they could not solve the mystery, why one was successful and the other labored in vain. At last one said to the other, "I must retire." "Wherefore?" said the other, "Why this is the time" said he "when I must go and steep my seed." "Steep your seed?" said the other. "Yes, my brother, I always steep my seed before I sow it. I steep it till it begins to swell, and germinate, and I can almost see a green blade springing from it, and then you know it speedily grows after it is sown." "Ah," said the other, "but I understand not what you mean. How do you steep your seed, and in what mysterious mixture?" "Brother," said he, "it is a composition made of one part of the tears of agony for the souls of men, and the other part of the tears of a holy agony which wrestles with God in prayer:—this mixture if you drop your seed in it, hath a transcendent efficacy to make every grain full of life, so that it is not lost." The other rose and went on his way, and forgot what he had learned, but he began to steep his seed too; he spent less time in his study, more time in his closet; he was less abroad, more at home; less with man, and more with God. And he went abroad and scattered his seed, and he too, saw a harvest, and the Lord was glorified in them twain. Brethren, I do feel with regard to myself, and therefore, when I speak of others I speak not uncharitably, that the reason of the non-success of the ministry in these years, (for compared with the days of Pentecost, I cannot call our success a success) lies in our want of prayer. If I were addressing students in the college, I think I should venture to say to them, set prayer first in your labors; let your subject be well prepared; think well of your discourse, but best of all, pray it over, study on your knees. And now in speaking to this assembly, containing Sabbath school teachers, and others who in their way are laboring for Christ, let me beseech you whatever you do, go not about your work, except you have first entreated that the dew of heaven may drop on the seed you sow. Steep your seed and it shall spring up. We are demanding in our days more laborers—it is a right prayer; we are seeking that the seed should be of the best sort, it is a right demand; but let us not forget another which is even more necessary than this, let us ask, let us plead with God that the seed may be steeped, that men may preach, agonizing with God. I like to preach with a burden on my heart, the burden of other men's sins, the burden of other men's hardness of heart, the burden of their unbelief, the burden of their desperate estate, which must ere long end in perdition—for them we preach as though—

"We ne'er might preach again,
As dying men to dying men."

—From the Spurgeon Manuscript Box of
Rev. A. Cunningham-Burley, Putney, London, Eng.

—BR—

THE LOST CANNOT PRAY FOR THEMSELVES

"No man cometh unto the Father but by me." Jno. 14:6.

—O—

Certainly the way is open for all men to pray so far as God's will is concerned. It is His will that all of His creatures have communion with Him. At the same time He has laid down certain conditions of prayer and fellowship that the lost man cannot meet. He is thus shut off from this privilege.

The lost man has no desire to pray because he feels no need. He is ignorant of his condition. He is also ignorant of God's desires. It has never dawned upon him that God, his creator, is passionately longing and waiting for him to come to his senses and have fellowship with Him. 2 Cor. 4:3-4, gives us a picture of the spiritual blindness and ignorance of the lost. It is the determined purpose of the Devil to hinder the lost from ever knowing about their true state. He does not want them to call out for mercy and be saved. In some cases the lost are wilfully ignorant about themselves. They deliberately shut their eyes and stop their ears when God's Spirit begins to touch them their needs. For these we can hold out no hope. Certainly no gentle breeze of the Spirit's power will move them toward God. It will take a cyclone from heaven.

There are others who are in the dark, under the thumb of Satan, and are not altogether wilfully ignorant. These feel no need because the Devil keeps them so busy with the appetites and passions of the flesh that no time or energy is left for the consideration of spiritual values. The hindrance to prayer is in their own nature, in their own self-satisfaction. They have established their own righteousness and are satisfied. It is a tragedy that one of God's creatures should be out of communion with Him. It is a worse tragedy that the spiritual life of God's children is so feeble that they have neither strength nor passion to lead the lost into the light of the Gospel. Would to God that we could radio the truth into the darkened minds and hearts of the lost. What an eternal blessing it would be for every front page of every newspaper in the world to carry the facts about the lost in bold headlines for a whole month. Would that every preacher would give himself to an intensive study of the awful condition of the lost and then with a burning compassion preach for a whole month in every service that men, apart from Christ, are lost and ruined for this life.

The lost have their moral perception darkened because of the sad lack of preaching on sin and its results. People know only that which they are taught. We as Christian workers do not live like we believe the lost are lost. We do not pray like we are acquainted with God's word about the lost. They are unable, and we are unwilling, to pray.

The lost are unable to pray for themselves because they are ignorant of Jesus Christ the only avenue of approach to God. Jesus is the way to the Father. Lost men do not know this way. They may have an intellectual knowledge of the historical Christ. They may be able to recite from memory all His deeds of kindness, all His miracles, and all His preachments, and not know Him as Lord and Saviour. We cannot know God except as we know Christ. This knowledge of Christ must be a first hand experiential knowledge. The reading of the Gospels does not of itself give an experiential knowledge of Christ. There must be a committal of heart and soul to the person Christ Jesus. We must bestow ourselves on Him. We must risk our past, present, and future in His hands. This surrender must be irrevocable. Such a surrender

can be made only to a person. The person Jesus Christ must be known, received, and trusted, like we know all other persons—simply by faith.

There are many who are lost who accept Christ as an ideal toward which men are to strive. These will remain lost until they come to a sense of their own importance in reaching their ideal. Before the lost can pray for themselves they must see Christ as their only hope. They cannot see Him as their only hope unless the Holy Spirit teaches them. The Holy Spirit cannot teach them, or convict them of their need, except as He uses human agents. **The disembodied Spirit of God does not work with any person—saved or lost.** He must approach them on their own level. Jno. 16:7-8, "But if I depart, I will send him (Holy Spirit) unto you (Christians). And when he is come (unto you) he will convince the world of sin, and of righteousness, and of judgment." Thus we see the imperative need of Christians being filled with the Spirit. The Gospel is a fraud unless it is self-propelling. The lost will not know Christ except as they know Him in the lives of Christians. Then Christians are responsible for the inability of the lost to pray. What a tremendous charge! All the misery of the world is laid at the feet of Christians. Racial troubles, national hatreds, wars, broken homes, empty lives, wasted bodies, dwarfed souls, aching hearts, the moral bankruptcy of the whole human race, all pass in review before us as the result of Christians living out of communion with the Father.

Oh, that men everywhere would pray. But they cannot call upon Him in whom they have not believed. They cannot believe in Him of whom they have not heard. They cannot hear without a teacher. There can be no teachers except they come from among Christians who have the Spirit of God. Christians cannot have the Spirit of Christ unless they determine to obey Him in all things and make an irreversible surrender to Him.

Lost men cannot pray because they have no right to call God their Father. They have spurned Christ who is their only hope (Acts 4:12) and God is not their spiritual Father. God is their Creator but not their Father. The lost man insults God by calling Him Father. There can be no prayer unless God is the Father of the one praying. Real prayer is communion or fellowship. God will not have fellowship with His enemies. The lost may call out to God for mercy and turn his case over to Him, then he can pray as a Christian. Children resemble their parents in features and actions. Sometimes the resemblance is slight in childhood but it grows clearer with age and association. God's children resemble Him in spirit, in purpose, and in action. The lost resemble God in that they are moral beings. They have the capacity for creative thought. They have emotions. They have a desire for knowledge and power; and the capacity for knowledge and power second only to God Himself. These qualities in lost men are devilish. They are sanctified by the Devil who directs them against God's kingdom. The lost must commune with their father the Devil. He deceives them, leads them on to false hopes, uses their powers and damns their souls.

The priceless privileges of prayer which are always open to God's children are closed to the lost. How could we live without prayer? The prayerless life is almost living death. At the close of a hard day's labor the lost man has no rest for his soul. The rest of his body is that of an animal. When burdens and failures and problems come to him, as they come to all, he is left baffled and broken to carry them all alone. He is a homeless orphan in the midst of a pack of human wolves that seek to tear, to kill and destroy. For him there is no place of refuge. For him there is no Father to whom he can go for shelter, for counsel, or for strength.

God is the judge of the lost man and will execute full justice upon his unprotected head. The lost man must suffer the consequences of his sins against the God of heaven and earth. Stern

(Continued on page four)

Editorials

MARK YOUR BIBLE

Don't be afraid that you will spoil your Bible making any marks in it. Of course the marks should mean something; mean something to you whether they do to other people or not. Some people go to considerable expense buying one that somebody else has marked. Some get a "red letter Bible"; some buy a "precious promise Bible," or an underscored Bible, or an annotated or topical Bible, or one with various helps. These all may have, some of them do have value up to a certain point. But the best one for you is the one in which you have done your own marking.

To mark certain words, or phrases, or a whole sentence means that it has impressed you as of special value. This will be fixed in your mind and preserved by marking. Don't cover too much space with the marks, for the next time you read it and the next time you will want to make another mark. Leave room for other readings and other marks. The values will be preserved and will accumulate by the markings.

One purpose of the marking will be to indicate your conception of the outline of the book, not somebody else's outline. You will wish to indicate the outstanding words or ideas which indicate the thought of the passage. Here is a sample of what is meant: In the second chapter of Mark the opposition to Jesus begins to be quite outspoken. Notice the Scribes and Pharisees were the head of this opposition. So indicate it. Notice that this opposition finds expression in complaints about his forgiving sins, about his violating social conventions in eating with sinners, about his not observing fasts, about his apparent disregard of the sabbath. It will help us to read the Bible intelligently and helpfully if we will in some way make note of these things. The whole Bible may be read to better advantage in this way. Don't be afraid of spoiling your Bible by marking it. Other books may be treated the same way.

HOW TO MEASURE SIN

Men have their own standards for sorting out sins as big sins and little sins. These vary even among people, and they are not always in accord with God's way of estimating the heinousness of sin, or, because no word can be found which expresses God's estimate of sin, what God speaks of as the sinfulness of sin.

Men talk about big lies, black lies, little lies, fibs, prevarication, exaggeration. These are many ways of indicating how we classify that particular sin. And then we grade sins by our own likes or dislikes, or its particular effect upon us. If it hurts us, it is a terrible sin; if it does not affect us, that is different. A second rate poet said,

"We compound for sins we have a mind to
By damning those we're not inclined to."

Another poet said,
Sin is a monster of such fright mien
That to be hated needs but to be seen.
But seen too oft, familiar with its face
We first pity, then endure, then embrace.

In other words we do not condemn severely what we are accustomed to, but are offended by the unusual.

We need to get our conception of sin from the Bible. And sin is to be measured not by the degree to which it offends us, but by its relation to the will of God, its attitude to God himself, its reaction to the revelation of His will. There is probably no better place in the Bible to learn what is the real nature of sin, and how to estimate it than in the second chapter of James.

James is there talking about a matter that most people would probably say is secondary and relatively unimportant. He is talking about making distinctions in your treatment of people,

particularly within the fellowship of believers, among those who come to church. He puts before us the case of a well to do and well dressed person who comes into the congregation; and the case of a poorly dressed person who comes to church, and asks us if we treat them with equal Christian courtesy and attention. Now try that in your own congregation. See if the preacher and the ushers and the deacons and the ladies in the choir or out of it, will show as much interest in the "poor man in vile clothes" as they do in the man "with gold rings, in fine clothing." It's easy to see how it works.

Yes we theoretically disapprove of "making distinctions, but where is the congregation which practices the grace of God in this matter? But somebody says: "Well that is bad; it is wrong, but it is a mere incivility, a lack of proper social courtesy." Surely you would not class that as a grievous sin.

Now get this straight, we are not here lecturing on good manners at church; nor seeking to rebuke anybody for mistreating an humble worshiper in the house of God. James does that, but he does more. He is putting this lack of brotherly consideration where it belongs. He says, "If ye have respect of persons, ye commit sin, being convicted by the law as transgressors." He goes further and says, "Whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all."

What James is showing to these people is that all sin is alike. That at heart it is the same thing. It may manifest itself on the surface in one form or another, but in essence and nature and heart it is the same thing. It may be discourteous treatment of a brother, or it may be waylaying a man and killing him with malice.

But somebody says, "Surely you do not mean to put these things in the same category!" Let James answer with the verse which follows the one just quoted. It is this, "For he that said, Do not commit adultery, said also Do not kill." The meaning of this is plain: in the matter of sin you are dealing with God, and not with men. Men have their own standards and conventionalities. But you are not dealing with men. Sin is the refusal to obey the will of God. It is a violation of his expressed or known commandment. Keep in mind you are dealing with God.

John said, Sin is transgression of law, of lawlessness, disregard of the will of rightful authority. This may be done in small matters or great. But whichever it is, it is the renunciation of God and his right to control us. He gives us the expression of his will in all matters, great and small. To defy or disobey or ignore him is treason against the highest authority.

It may help us to understand this if we recall that when a man is tried for assault and battery or for murder in the state courts, he is not tried for the offense against the party injured or killed, but for his offense against the state and its laws. In this case the state is the authority and the crime is against the state. Sin is not measured by the injury done the public or the individual but as a sin against God. David got to the heart of the truth when he said, "Against thee and thee only have I sinned and done this evil in thy sight."

Last year there were 209,364 baptisms in the Southern States, and a net gain of 103,124.

In some parts of China at least, according to N. Y. Times people are not allowed to smoke cigarets on the street.

At Clinton Sunday Dr. B. H. Lovelace began his fourteenth year as pastor. Mr. W. O. Vaught, Young People's Secretary in Missouri, preached in the morning. Dot. M. Nelson, Jr., was ordained to the ministry at the evening service.

Dr. J. W. Brougher said that once at a public function Will Rogers followed a speaker who had told a questionable story. Rogers said, "Our friend who has just spoken seems to have a mind which is like a race horse—it likes to run on a dirt track."—Ex.

THE MORE ABUNDANT LIFE

This expression has come to be a sort of slogan among politicians, statesmen, economists and philanthropists. Of course the idea, though not the exact words, are borrowed from the Bible. Let all credit be given them for trying to get anything from the Bible. But it sometimes happens that men of this kind in trying to use Bible ideas and Bible phraseology, are like the man who was partly healed of blindness: he saw men as trees walking.

It is well to make careful distinction between the teaching of the Bible and the ideas of the economists. The Bible idea of the abundant life is the life that arises within us and extends to all around us. This is not what the economists have in mind. Jesus said, "He that believeth on me, from within him shall flow rivers of living water." This life was spiritual and internal and eternal. But the benefits which are here indicated did not have reference to the good which the man would get out of the experience, but the good which he would be able to do for others by reason of it.

The economist or philanthropist when he speaks of the more abundant life means more of this world's goods to enjoy and more favorable conditions for the enjoyment of them. These are good things, but they are not the chief good. It is the kind of thing Martha had in mind when she was preparing dinner for Jesus. But Mary had something better in her heart. She had chosen the better part which could not be taken away from her. The good things of this world come as a by-product of the gospel, but they are not a thing to be sought for themselves.

There is another thing which needs to be kept in mind when we talk about the abundant life. Jesus put it exactly like it is and ever must be when he said, "I came that they may have life, and may have it abundantly." Notice he says first "I came that they may have life." We must have life before we can have the abundant life. And life is possible only in Christ, because he came; and it is in Him, through faith in Him that life comes. "He that hath the Son, hath the life; and he that hath not the Son hath not the life."

If there is to be an abundant life, it must come through having life in Christ. If there is to be an abundant life it must come by our seeing that men have the gospel preached to them. We cannot depend on civil government to bring in the kingdom of God.

Pastor Shivers has resigned the pastorate at Wesson after several years of faithful service.

Until next March, it is by act of Congress unlawful to export arms, ammunition and materials for use in war, also for American ships to carry arms to belligerents. American citizens are warned that they travel at their own risk in ships of belligerents, or in the war zone. Perhaps this will help to keep us out of trouble. But such legislation is all to the disadvantage of a nation which has tried to live in peace and makes no preparation for war until war is thrust upon them.

THE LOST CANNOT PRAY FOR THEMSELVES

(Continued from page 3)

justice is meted out to him. There is no intercessor for him. God as the Righteous Judge of the universe knows no mercy. "The wages of sin is death." In the present life the lost man gradually murders the higher qualities of his soul as he gives himself to sin. He begins the terrible drama of eternal death when he first consciously turns, away from God and the right, to sin and the Devil. The estrangement grows wider and more intense with every rejected opportunity of turning to God. God would be a Father to all men if they would repent of sin and turn to Him. He has no disposition or inclination to hear the prayer of His enemies on any matter.

WE NEED SOMETHING

—O—

There are differences of opinion among Southern Baptists as to the wisdom or necessity or feasibility of a Bureau of Social Research. But there is hardly difference of opinion, or room for it, as to the need today of doing something, something more than is being done, to help improve the moral and social conditions of the nation. It does not satisfy the sense of need to say, "Give them the gospel." There is no difference of opinion among Southern Baptists, at least among those who speak for them as to the need of preaching the gospel. But this raises two questions, first, as to what you mean to include in the Gospel, and second, as to whether we mean to put the gospel into practice and try to get other folks to do it.

We must look at both these questions fairly and try to answer them honestly before God. It is easy, too easy, to say that the whole gospel is to preach Christ and him crucified. Any of us will accept that. But to preach Christ includes everything that he preached, leading the people to do everything that he did as an example, and all that he commanded us to do. Nothing short of this has any right to be called the gospel. What Jesus did and what he taught are the content of our message. Luke wrote a Gospel and he says of it that its purpose was to tell all that Jesus began to do and to teach. And then he wrote another book to tell what he was still doing after his ascension.

And the gospel must include what Jesus said of his mission as he made the announcement in the synagogue: "The Spirit of the Lord is upon me, Because he hath anointed me to preach good tidings to the poor; he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." Let's be sure that we make our mission to the world to parallel the mission of Jesus.

Every expansion of our program in order to bring it up to that of Jesus has met with opposition. This was true when foreign missions became a part of the work, and it has been true of every department of service which has been undertaken.

We are not here advocating a bureau of social research. But we are insisting that we face the matter frankly and try to find out the best way in which to carry out the mission of the Lord Jesus to the world. We can't settle the matter by saying we have gotten on heretofore without it. That could be said of every board we have: It cannot be settled by saying that we are afraid of the people who advocate it. The devil has been known to tell the truth. If the demons say that Jesus is the Holy One of God, shall I say it isn't so.

What we do insist upon is that today we are facing an exceedingly serious situation in the world. There is a general breaking down of morals and of morale. It is our business to try to correct it in every way we can. Take the matter of dealing with the question of alcoholic beverages and of the related question of the liquor traffic. Shall we let it alone? If some one answers we have been working at it for a long time. Thank the Lord for the spirit of battle which took possession of our people and won many victories in the past. This was done by special agencies at work in that field. But these agencies no longer exist or are now failing to accomplish the desired purpose. Almost every step in this field for five years has been a step backward. And the conditions are growing rapidly worse. Every crime which feeds upon the liquor business has increased. Moral degeneracy has taken possession of our people. Sheriffs complain that they cannot enforce the liquor laws.

What are we going to do about it? Will we go on twiddling our thumbs and quarreling among ourselves. The Anti-Saloon League and the W. C. T. U. have done a great work in the past and we have no disposition to retire them.

But the task is not being accomplished. Now will somebody project a new program and prescribe an adequate remedy.

Some time there is going to be a coming together of the forces of righteousness in this nation to fight against the destructive social agencies at work. The devil is well organized. Shall we sit still?

—BR—

According to Dr. E. P. Alldredge there are 673 ordained Baptist preachers in Arkansas, more than one-fourth of them unemployed.

The death of Judge Cranford of Collins and Seminary removes a prominent and useful man in the midst of his activity. He is a brother of Rev. J. E. Cranford.

When Isaiah said, "As the heavens are higher than the earth, so are my ways than your ways, saith the Lord," he proclaimed a truth bigger than he himself was able to take in at the time. It is one of those cases of which Peter speaks: speaking of the "prophets who prophesied of the grace that should come unto you," he says "that not unto you did they minister these things," not unto themselves but unto you did they minister these things." For people today know much more about how high the heavens are above the earth than did the people of Isai's day. We know the distance is so great that in some cases it takes thousands of years for light to travel from these heavenly bodies to us. By this we may learn how high God's thoughts are above ours. They are above ours in two ways, in righteousness and in mercy. This is shown in his saying "Let the wicked man forsake his ways"; and in His promise, "I will abundantly pardon." If you can measure the heavens with a plumbline, then may you measure the righteousness and mercy of God.

On Tuesday morning the news is in all the papers that the Greek who was made the third member and determining factor in the effort to decide who is aggressor in the controversy between Italy and Ethiopia votes that Ethiopia is to blame. Of course it is always easy to decide in the interest of the one you are afraid of. This council for mediation declares Ethiopia to be the aggressor, which everybody on earth knows to be a farce. France has shown more and more clearly that it means to stand by Italy, or at least to let Italy do what it wants. This because of France's fear of Germany. France is unwilling to apply sanctions against Italy as provided by the League covenant. And the League meeting under these conditions can do nothing. Great Britain is the only nation in the League which seems willing to carry out the legitimate demands of the covenant. This makes it necessary apparently for Great Britain to act alone if it acts at all. And its action must be on its own responsibility and in its own interest and not as a member of the League. Things seem to be coming to an early crisis, with little probability of peace.

A lady who now has little children of her own says that the greatest shock she ever received when trying to do good came to her when she was a little child. Her devout grandmother had read and explained to her the words of the Lord Jesus, how that he said, "It is more blessed to give than to receive." Her little heart drank in the truth and she soon had occasion to test it. It was Christmas and Santa Claus and friends had given her many things. She was very happy. Two little negro children came by the front gate. She asked them what Santa had brought them. They shyly replied, "Nothin!" Then the little girl pushed several of her things through the fence and said, "Here take these." The little negroes went away happy, but greater joy was in the heart of the white child who found that the words of the Saviour were true. But imagine her disappointment when she went back in the house and was rebuked for giving her things away. Her spirit suffered a shock for she couldn't reconcile the rebuke with the joy she had in her own heart, and with the teaching of Jesus.

LET'S GO

By A. L. Goodrich, Circulation Manager

"Ask the People and They'll Subscribe."

GOING PLACES

Ecu:

A short visit to Ecu found Pastor West preaching in a meeting at historic Cherry Creek church and supervising a force of carpenters who were remodeling the Ecu church. Miss Dorothy West is the Record collector at Ecu and she has a fine list with more promised. Several new names were added to the Record list, again proving that if you "Ask the people, they'll subscribe."

—O—

Cherry Creek:

A hurried trip to Cherry Creek found Miss Kathryn Pitts, our Cherry Creek collector, right on the job and on the look-out for more subscribers.

—O—

Star:

Sunday, Sept. 1 it was our privilege to visit the church at Star where Dr. Wayne Alliston presides as pastor. A well organized Sunday school; one of the best B. Y. P. U. organizations we have seen and two attentive congregations greeted us.

In the morning we presented the debt campaign and even though the pastor was absent, the good people of Star raised nearly one-half of their quota.

In the afternoon we called on a few of the people in the interest of the Record and the debt campaign. Several people joined the growing number who subscribe for THEIR OWN Baptist paper.

Our guide and co-hostess was Miss Delta Stubblefield.

We were delightfully entertained in the home of Mrs. W. T. Mangum.

There were four additions at the evening service.

—O—

To visit all the associations is impossible. We urge every preacher to urge the Record upon those present and receive and forward subscriptions to us.

—O—

"Share the Record"

With Apologies To—

Worthy Opportunities

Those listed below are well worthy of your help. Many readers could well spare enough to send the Record to these worthy cases. Send us \$1.50—\$1.00—50c for a year—eight months—four months subscription for one of the people listed below:

Opportunity No. 16—Aged preacher. Subscribed for Record since boyhood until short time ago. Rearing some orphan grandchildren.

Opportunity No. 17—Widow. Several children, ekes out living on hill farm, faithful to church and goes when clothes permit.

Opportunity No. 18—Had two major operations, costing what little husband had saved. Worthy case. Husband shell shocked.

Opportunity No. 19—Mother, 3 children and neice. Husband out of work. Mother makes small sums at odd jobs. Faithful and active in church. Deserving.

Opportunity No. 20—Husband deserted this woman—two boys, 10 and 13. All active in church. Never misses a service.

Opportunity No. 22—Husband gets small amount relief work, wife in hospital, just back from T. B. sanatorium. Spine affected. Must remain in cast for six months.

Opportunity No. 23—Cancer, good deacon, can't work, 73 years old.

—O—

"Ask the People—They'll Subscribe"

—BR—

There are said to be 20,000 Hebrew Christians in America.

MISSIONS WAIT ON STEWARDSHIP

A. F. Crittendon

Our risen Lord commands, "Go ye into ALL the WORLD," Mark 16:15. The apostle Paul asks, "How can they 'GO' 'EXCEPT THEY BE SENT'?", Rom. 10:15.

The all-inclusive command of our imperial Christ should be central in our thinking as Christians and in our plans for advancing the interests of His Kingdom. He came to establish that kingdom which is the theme of the Scriptures, the goal of prophecy and the ultimate purpose of God in the creation of man. On calvary He paid the price of our citizenship in that kingdom. Henceforth, "all authority" in heaven and in earth is His. Backed by all authority He issues His marching orders to His blood-bought followers that they should go "to the uttermost part of the earth" to extend that kingdom. Not one of His followers is exempt. The command was given for the entire membership of His churches. ALL MUST GO. Of course, not all must go in person, for how can they go "except they be sent?" Sending is as important as going. The carrying out of this command is to be the task supreme for all who are called by His name.

As the Master looks down from His heavenly throne upon His followers today does He see His churches intent upon their sublime mission? Far from it! The vast majority of Christians are neither "going" nor "sending." Southern Baptists have less than four hundred missionaries beyond their own borders. This means that for every missionary on foreign fields there are more than 10,000 church members. In other words, it takes 10,000 church members to support one missionary. Harvest fields are white; nations are calling and volunteers are pleading to go. What halts the progress of missions? Only ONE reason,—a shortage of funds in God's treasury. Yes,—Missions wait on Stewardship.

But, is it thinkable that God would establish a kingdom requiring resources far beyond any other undertaking and leave it without a plan for its financing? Certainly God did not fail to provide for this work nearest His heart. Is it reasonable that God would leave this great necessity of His kingdom to human impulses, to haphazard methods of finance that the wise business man would scorn? The fact is that God has provided abundant revenue for His kingdom. Christians have in their possession one-fifth of the wealth of the world, and God says that one-tenth of their income is His. He has directed them to use it for the extension of His kingdom.

Here is God's age-old financial plan: "Bring ye the whole tithe into the storehouse that there may be meat in mine house and prove me herewith, sayeth the Lord of hosts, if I will not pour you out a blessing, etc." Mal. 3:10. If Christians were paying their tithes, God's kingdom work would have all the money needed to send the Gospel to every nook and corner of the world. According to the latest and best available statistics the average per capita income of Southern Baptists last year was more than \$300.00. The average per capita income for the United States is given at \$377.00. Since there are few members of Southern Baptist churches under 12 years of age it is quite probable that the average annual income for each Southern Baptist in 1934 was as much as \$350.00. At any rate, the per member income was more than \$300.00 and the tithe of that amount would be \$30.00. If Southern Baptists had given according to God's financial plan in 1934 we would have had on God's altar for God's kingdom work over \$127,000,000; whereas, they actually gave for all purposes, local and denominational, only \$24,653,276! In other words, Southern Baptists could have given and should have given over \$30.00 per member; whereas they actually gave only \$5.76 each!

Many times we hear it said that when professing Christians get right spiritually, the money will come. Very true. But they cannot

get right spiritually until they get right with God on the money question,—until they quit "robbing God." Note the order. God does not say, "I will pour you out a blessing that there shall not be room enough to receive it and then you go and get your tithe and bring it in." No,—God's order has ever been obedience first, then the blessings to follow. His message is, "Bring ye the whole tithe," "Prove me herewith" and then "I will pour you out a blessing," temporal and spiritual, in overflowing measure. Many of the above suggestions are taken from a leaflet on the subject by Mrs. Carter Wright.

DAILY BIBLE READINGS ON STEWARDSHIP FOR SEPT. 8-14

There is one whose voice upon stewardship is infinitely more vital and authoritative than that of any man. That one is God, and His message is available to every Christian through His word, the Bible. For the convenience of those loyal Baptists who would like to really know some of the more vital things God has to say concerning the duties, privileges, and responsibilities in stewardship, the following references are given in the hope and prayer that thousands of Mississippi Baptists will first read them, and then practice them in the remaining days which God allots to them in His service in the world.

Sunday, Sept. 8th—Giving Less Than My Tithe is Robbing God. Lev. 27:30-33; Mal. 3:7-12; Luke 11:42.

Monday, Sept. 9th—I Am to Make Special Offerings to God Over and Above My Tithe. Ex. 36:2-7; I Chron. 16:29; II Chron. 31:11-12; Ezra 7:11-20; Neh. 10:24-39; Ps. 96:8; Mt. 10:8; Acts 20:35; II Cor. 9:6-7.

Tuesday, Sept. 10th—After My Tithe Has Been Given I Must Administer the Remainder of My Resources As a Trust from God. Job 1:20-22; Matt. 26:14-30; Luke 16:2-12; I Cor. 4:1-2; I Tim. 6:5-10; I Pet. 4:10.

Wednesday, Sept. 11th—Giving Is An Essential Part of My Worship. Ex. 22:29-30; Deut. 16:16-17; 26:1-11; Ps. 96:8; I Cor. 16:2.

Thursday, Sept. 12th—My Giving Should Be Regular. Ex. 22:29-30; 23:14-19; 34:18-24; Num. 28; Deut. 16:16-17; I Cor. 16:2.

Friday, Sept. 13th—I Am Commanded to Grow in the Grace of Giving. Prov. 11:24-25; 22:9; Mark 4:24; Luke 6:38; II Cor. 8:9; 9:6-8; Gal. 6:7-10.

Saturday, Sept. 14th—My Giving Should Be in Proportion to My Ability. Lev. 14:21-22; Deut. 16:17; Ezek. 46:11; Mark 14:1-8; Luke 12:33; I Cor. 16:2; II Cor. 8:1-5.

TITHING SQUIBS FROM THE BULLETIN OF CALVARY BAPTIST CHURCH, JACKSON

TITHES: "It is not a question of raising money at all; it is a question of raising men. It is not a question of securing tithes; it is a question of securing tithers. It is not a question of getting the gift; but of consecrating the giver."

* * *

"The tithe as a minimum standard of giving will solve every problem—personal, church, and denominational."

* * *

"It will dignify our giving."

* * *

"It is the means of measuring our conscience in our giving."

* * *

"It is the easiest plan."

* * *

"It will stop the criticisms of the world as to the sincerity of Christians."

* * *

"Jesus told an old Pharisee he ought to tithe—therefore, I know I ought to do it."

* * *

"TITHE FOR JESUS' SAKE."

—BR—

An exchange credits Will Rogers with having never drunk alcoholic liquor, never smoked and was never divorced.

PAUL'S CHIEF WEAPON

By the Editor

The Epistle to the Ephesians reveals how large a place in Paul's work was held by prayer. The whole of the first chapter is a prayer. The whole of the third chapter was meant to be a prayer, but he takes a little time out in the first half of it to explain why he is praying. In the sixth chapter he puts special emphasis on prayer as one of the two weapons of offense by which the work of the kingdom is to be advanced. The other weapon is the word of God. And as in most of his epistles he closes with a prayer.

These things are so easily said that we are in danger of saying them, or acknowledging them, and letting it go at that. But unless we can learn from his experience and his habits what is the secret of his power and of the effectiveness of his work, and can be led to adopt his method, then all our repeated reading of the Epistle goes for naught. It may well be that our failures are due to not following his example, and our hope of successful Christian living and service may be attained by taking heed thereto.

It is evident that his inmost heart and his constant habit are shown us in these passages above referred to. He is giving his conception of his commission from God as an apostle to the Gentiles and his effort at discharging this commission. He does not simply pray in this epistle. Indeed the prayer is not here spoken as addressed to God. He is telling them what he is always praying for. He says, "I cease not to give thanks for you, making mention of you in my prayers." He urged other people to pray "without ceasing" and he sets them the example. He exhorts these people to "pray at all times," and he does not ask others to do what he does not himself practice. Prayer is so natural and spontaneous in his life, that he breaks out in the midst of instruction and exhortation with a supplication or a doxology. This Epistle opens and closes with a petition for grace and peace to be with them.

God was so constantly in his thoughts, is so constantly his companion that to speak with him is easy and natural. But the constancy of the presence of God does not grow stale with him or commonplace in his mind. Rather this makes everything about him radiant with the sense of the reality of God.

And this saves him from the flattened out appearance of so much of our praying. Prayer that is merely asking for something, particularly for ourselves, is sure to become stale and shallow and hollow. Paul was saved from this by such a sense of the goodness and sufficiency of God as to make him break forth into praise and thanksgiving. The first half of the first chapter of Ephesians is one of the finest examples of prayer anywhere recorded. It is a doxology in prison. It is the overflowing of a grateful heart for the revelation of the infinite grace of God. It opens up the vistas of eternity behind us and before us. It links our present lives with God's purposes before the foundation of the world, and bids us look forward to the dispensation of the fulness of the times when God shall make all things in the heavens and the earth to head up anew in Christ.

This paragraph may come in for special mention at some other time, but it is pointed out here that we may learn how to pray, how to lift our minds out of the shallows of time into the limitless depths of the eternities, of which we are a part, and for which we were made.

We have found help in reading the prayers of others. Some books of sermons by great preachers have contained also their prayers. The Religious Herald of Virginia publishes frequently on the front page the prayers of some who have made religious history. But the best prayers are found in the Bible. We may learn to pray from Abraham, from David, from Solomon, from Moses, from Hezekiah, from Jeremiah, from Jesus and from Paul. Prayer is the

mightiest weapon ever put into the hands of man. God forgive us that we make so little use of it; and God help us to make right use of that which He graciously puts within our reach.

READING EPHESIANS
By the Editor

It is hoped that the suggestion of Dr. Sampey about reading Ephesians forty times and Isaiah 40-66 ten times between this and next May is going to bear fruit in earnest, intelligent and helpful study of the Bible. There are good books that will help to a fuller understanding of these scriptures. The Sunday School Board has a short commentary on Ephesians by Dr. E. Y. Mullins, that is inexpensive. A recent revision of his commentary on Colossians has been brought out by Dr. Dobbins.

A good many years ago we read a little book on Ephesians by F. B. Meyer that brought a blessing. We have read a good many of his books and all of them are very helpful. This one on Ephesians is called "Key Words to the Inner Life." If you can get it it will greatly enrich your spiritual life. It was published by Fleming H. Revell. Mr. Meyer says truly that Ephesians is preeminently the epistle of the inner life. It is out of Paul's ripest and deepest experience with the Lord. Mr. Meyer does not undertake an exhaustive commentary on the epistle; does not try to cover in any way all that is in the book. But he selects certain words and ideas which stand out in the letter, characterize it and dominate it.

For the benefit of those who haven't the book and may not be able to get it we give something here of the subjects selected and his method of treating them. Of course this can be helpful only to those who are willing to take time and read the epistle seriously, making note of Mr. Meyer's ideas.

There are fifteen of these key words or phrases which he suggests. The first of these is **Father**. Now run through and see how this idea stands out. You will find the word in 1:2, 3 and 12, also in 2:18; and in 3:14, 15; in 4:5, 6; in 5:20; in 6:23.

The second key idea is **The Father's Wealth**. And you will note it in 1:7, 18; 2:4-8; 3:8; 3:16.

The next idea is **"In Him"**. Mark the passages 1:3, 4, 9, 11; also 2:10 and 2:6; and 3:8-11; But you had better do your own reading and marking. Emphasis is placed on the truth that we are **"created in Him"**.

Then go through and mark the five places in which he speaks of the heavenly places, and see what the words mean. A chapter is given to **"Love on God's Side"**, and another to **"Love on Our Side"**. A chapter to the Holy Spirit; a special chapter on **"Filled"**, and it is worth careful attention. There is a chapter on **"Power"**, one on **"The Church"**; one on **"The Reciprocal Inheritance"**; one on **"Man In Christ"**; one on **"Our Walk"**; and one of course on **"The Christian Armed"**.

These suggestions can help only in case each one hunts the truths out for himself.

I preached for Pastor A. E. Lucas in a meeting of five days at his Pleasant Ridge church, nine miles from Kosciusko, this week. Nine members were received five by baptism, four by letter. This old church is weak, but in spite of election week, congregations were good.—A. T. Cinnamon.

I have just closed a good two weeks meeting with the DeSoto Street Baptist Church of Memphis. Among other evidences of the power of the Holy Spirit, one whole family of five people were brought to the Lord, and two brothers who had not spoken to each other in two years, had their arms around each other when the meeting closed. Yours behind the blood, C. E. Welsh.

Pastor J. R. Kyzar was given an ovation and an electric range in celebration of his eighth year at Grandview Church, Nashville.

SHALL THESE MILLIONS PERISH?

Charles E. Maddy

In my recent visit to Frank Connely in Tsining, Shantung, China, I sat for five hours and heard delegation after delegation from the four counties comprising brother Connely's field, tell of their needs. All day they were pleading for re-inforcements and for more missionaries. I had promised to send more missionaries as soon as possible. Now comes the news of this awful flood that breaks one's heart. I give you the letter of Frank Connely just as he wrote it. He is one of our great missionaries:

"Dear Dr. Maddy: No doubt the papers in the States have carried some news of the tragic flood conditions here in our field. My heart breaks as I look out on the tragedy which faces us on all sides. For the past two days I have been traveling by boat over our motor roads looking at the field so I could see with my own eyes the tragic conditions. It is terrible to ride over the great motor roads, covered with many feet of water and see village after village completely wiped out, with no place for people to stay. Never in my life have I seen worse conditions that we are now facing. The flood has swept across our entire field, inundating every field that we have. The water varies from three to ten feet deep. This entire country to the west is one vast ocean, the only thing tall enough to stick out above the water is the tall cane used for food and fuel. As it averages about twelve feet tall, it sticks out of the water. Every other kind of grain is completely buried in the water. Many villages on the edge of the flood waters have succeeded in building dykes around their villages and saving themselves but their farm land is completely buried. So, they have saved their lives from flood only to face starvation during the coming months. Other villages are completely washed away.

"Refugees are flooding this city at the rate of two thousand per day. Tens of thousands have already passed through. They are the most pitiful sights you ever saw. Little children ten years old, trudging through the country with baby brother who is worn out with travel, on their tiny backs. Old women and young girls hobbling along on their tired bound feet, almost ready to drop. But with death chasing them from the rear, they plod on. Homes, grain and all possessions are entirely wiped out. It is too terrible to look at.

"As you know, our work covers the four counties of Tsining, Kia Siang, Kuyeh and Yuingcheng. These are four of the worst flooded counties. Two other counties to the west are about as bad. But we must face the fact that our own four counties are the worst hit. The great county seat walled cities have saved themselves by using their city walls as dykes, stopping up the four gates with sand bags. They cannot get out of their four walls, for they are islands in an immense sea. Many villages have saved themselves in the same way, but the waters were too great for many to save themselves and they were wiped completely out. Hundreds of villages have suffered this fate. As my boat rowed me through such villages, I could see men in water up to their necks trying to salvage things from the wrecks of their homes. Many were drowned.

"I could write on and on about this terrible situation. The government and Famine Relief Societies are trying to give some temporary relief and move the people out to dry land, but they can only touch the fringe. Suffering is great now, but as the winter days come on, the suffering will be more intense. We cannot sit by and see our own people starve to death. I feel that we should do something for our own Christians at least. We should do more than that.

"My first impulse was to issue a circular letter to all my friends and tell them of the flood conditions. But I feared that some in the homeland might interpret it as a special appeal for

funds, and I don't want to do that without permission from the Board or other agencies at home. I want to do what is right, but I do feel that we should be allowed to make an appeal of some kind. If we are followers of our Lord, we cannot simply sit complacently by and see our own people starving and freezing here before our eyes. As you already know, we have lost practically all we have in the bank failures and do very little in proportion to the need.

"I place this matter in your hands as to what we should do. If the people at home are willing for me to put this situation before our people by circular letter and our Baptist papers, I will only be too glad to do so. Better still, if the Board could put it before our people. If you feel that we should not do anything, we will abide by whatever decision you make, of course. But it seems unthinkable to sit here in the face of one of the greatest disasters that have happened to this section, and do nothing in the way of relief.

"I enclose a few snapshots which I took during my two days of boating over fields, motor roads and villages. They only give a faint idea of the actual conditions. Faced with this unprecedented situation, it is hard to sit still and not act.

Most sincerely,
Frank H. Connely."

From the Biblical Recorder:

The "Washington Merry-Go-Round," as is known to readers of daily papers, is the title of series of syndicated articles that appear regularly in many of the leading dailies. In one of these articles, which appeared in our dailies a few weeks ago, one of the week-end presidential parties was described as follows: "There was one round-table session during the President's week-end visit to the Jefferson Island Democratic Club that lasted until the wee hours of the morning. But not one word of politics or legislation was discussed. Poker was the subject that held the rapt attention of the distinguished guests and hosts. Playing for stakes limited to \$10 a man were the President, Vice-President Jack Garner, Postmaster General Jim Farley, Senator Key Pittman, Senator Joe Robinson, National Emergency Council Director Frank Walker, Speaker Joe Byrns and Representative Lindsay Warren. They battled it out until nearly dawn. When the game broke up, Garner and Pittman, noted poker hands, were on the side lines, and the President and North Carolina's Warren were the big winners."

Dr. T. F. Calloway, president of the Georgia Baptist State Convention, quotes the above paragraph in the Christian Index, and proceeds to comment on the incident in rather vigorous terms, and closed his comments by saying: "It is time for America to pray." Surely those of us Americans who believe in prayer would be slow to suggest that any time is not a good time to pray. However it is not difficult to believe that our Father who hears our prayers, and who teaches us to pray, would be quite as well pleased with His American children if, instead of holding another prayer meeting, they should decide to hold another election and help answer their former petitions by voting according to their prayers.

Dr. L. Bracy Campbell, pastor First Church, Canton, began a revival meeting in his church Sunday. There were five additions the first day. He preaches this week and Dr. B. Locke Davis of Brookhaven comes next week to carry on the meeting.

We don't like to lose a good preacher from Mississippi to another state, but we would always advise one who goes elsewhere to take out naturalization papers immediately. And the rule would work just as well with preachers coming into Mississippi. Our people have always been hospitable to strangers. And we invite all who come to make themselves at home by helping with the chores, not neglecting the looking after The Baptist Record.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
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President—Mrs. Ned Rice, Charleston, Miss.
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Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
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Again we are approaching the season of prayer for missions within our State.

How very vital to our development individually and as groups, as well as to the progress of the work have these seasons of prayer become. We look forward to each with interest and enthusiasm.

Particularly attractive to us will be this Week of Prayer for State Missions because we have named it for one who has meant so much to the work of Mississippi Woman's Missionary Union. We will love to study the sketch of Miss Lackey's life so beautifully written by our former president who served so faithfully with her throughout the twenty years.

It would be encouraging to us and stimulating to further endeavor could we envision the early beginnings, the pioneering in missionary activity under such capable and consecrated leadership, and make comparisons, see to what lengths we have gone in organization and accomplishment. Certainly such retrospection and comparison of our accepted part of the task, emphasizing as it does the manifested manifold blessings of the Heavenly Father upon the efforts of His handmaidens, would prove a strong urge within each heart to do her best at this time, in recognition of such blessings and in sincere appreciation to Him, and to those who have wrought so well.

May we not plan for the observance of this Week of Prayer in a three-fold way—through PREPARATION, PARTICIPATION and PRESENTATION. Success will depend in a large measure on the proper PREPARATION. Well prepared programs—each day definitely planned for, each woman who is to help with any part of the program, carefully sought out and her willingness to serve secured. Definite goals for the offering set, not only for the W. M. S. but for each Auxiliary.

Seek the cooperation of the pastor, discuss plans fully with him, enlist his help for the entire week beginning with his message from the pulpit the preceding Sunday.

Pray earnestly for the leadership of the Spirit in making plans. Pray definitely, daily, devotedly for faithfulness in carrying out these plans.

Study Mississippi,—from the Christian standpoint, her NEEDS, what our denomination is doing to meet these needs, the possibilities and privileges that are ours, the opportunities that bring corresponding responsibilities. Then make the matter very personal by asking "What can I do about it?"

Prayer and study will climax in service.

In thinking of PARTICIPATION let us keep before us the 349 societies who missed the blessed privilege of sharing in the 1934 Week of Prayer for State Missions. Let us visualize each woman in these groups—and those in our own local organization, who likewise lost this inspiration last year. Can't we make this very personal also and seek to enlist these, one by one? A large number of our women had no part in the \$5,760.23 given by Mississippi W. M. U. last September. Let us seek them out prayerfully and persistently for this season of prayer.

In the well planned programs use at various times these friends who should have a part, who have not learned to "do by doing" in the missionary enterprise, see that they do come and are used. A worthy aim would be every woman used on a program before the week is over.

Certainly careful thought should be given the PRESENTATION. Let nothing conflict with the

week of September 15-19. In the presentation use maps, charts, posters and pictures, they are always helpful. The proper evaluation of the time element plays an important part. Begin on time, close on time, ask each one responsible for any part of the program to observe the time limit. Stress preparedness for each participant.

Missionary programs attractively presented always challenge, and missionary programs can be made most attractive by proper preparation, full participation and earnest presentation.

May we covenant together to make the Margaret Lackey Season of Prayer for Missions within Mississippi, the very best we have had, because we gave ourselves unreservedly to its promotion.

May it be said of us at this time "They first gave their own selves to the Lord."

Mrs. Ned Rice.

DON-DON JOURNEYING TOWARD THE SUNRISE

Mrs. Rosalee Mills Appleby

There were unusual hurrying to and fro in the Almeida household one morning. Little Don-Don was laying out her father's things. He was going to the city to buy provisions. When a trip was made from this far interior Brazilian farm to the capital, it was a marked event. The Almeidas lived far from the railroad, school or neighbors. The journey must be made on muleback and by train.

Don-Don was the oldest, a little girl of ten, with sisters and brothers like stair-steps all the way down to the baby in her mother's arms. This little mother was busy early and late on the farm.

Senhor Almeida never guessed that this would be a monumental trip—one that would change every outlook on life. While on the train returning to his farm, a colporter entered and began selling Bibles. He attempted to sell one to Senhor Almeida, who did not know how to read and had no interest whatever in books. Yet the colporter would not be denied, so to get rid of this persistent, annoying fellow, the farmer bought the unknown book.

"What did you bring me, father?" asked Don-Don that night after his return. "A reader," answered the farmer, remembering now the book he had been forced to buy. So he tossed the book to his daughter, with no idea of its worth.

Don-Don was a very intelligent child. Though there had been no opportunity to attend school, she had learned to read in the spare moments from heavy household duties. It was a delight to have a new reading book. In order to practice, she started reading aloud in the evenings for the family. Her father became so interested that he could hardly wait until night to hear the wonderful things contained in the new book. He began studying in order to read it for himself.

It was as though the sunrise had risen upon a world of darkness. It was like a window built in the soul. The whole life of a backwoodsman was transformed with the good news of great gladness that fell upon his heart. The poor, weed-ridden farm became a haven of rest—that humble cottage a lighthouse.

The ideals of this home became those set up by Jesus. Action and conduct were measured by the Book. "What does the Book say about it?" was the method of deciding all difficulties.

"Were there other such marvelous books?"

"Did others believe it and live it?" Those and other questions ran through the mind of this family who had made the great discovery alone. Years winged onward and they were true.

The father never ceased to tell others of the wonderful things he had found in the Scriptures. As he talked to a man one day, the stranger said, "Why, there are folks in Maceio who believe just as you do." Then Senhor Almeida made him promise to tell the followers of the Book in Maceio about him back on the interior farm.

The evangelical Christians in Maceio were called bodes, or goats, due to the fact that the first preachers wore a goatee. They were thus nicknamed goats in ridicule by the priests. The State evangelist came thus to hear of the Almeidas, but it was so far that they were forgotten.

One day later Missionary John Mein and the evangelist were traveling in the interior. After a fifteen days on muleback they got lost. They stopped at a home and Mr. Mein's strange appearance and brogue made him different from the natives. They immediately asked if he were not one of the "Maceio bodes" or goats. He admitted the charge and the stranger said, "There is a family on a near-by farm who believes as you do." So the missionary rode the 25 miles to reach the Almeida farm.

It was an hour of great rejoicing when this faithful family found some one who believed as they and shared their ideals. It was the first believer they had ever seen and they cried as children in the joy that was theirs. Gladness overflowed their hearts and they sat up twenty-four hours asking questions without a break. Five of the family were converted and sought baptism at once. Though Don-Don had heard no one pray in her life outside the family, she prayed as fervently and spiritually as an experienced Christian. The missionary was thrilled at the depth of their faith that had been guided by God's Book and Spirit.

Thus God's sunrise dawned in the soul of a simple maiden of Interior Brazil. There came a desire to reach out in farther search of light. She left her cabin and rode behind the missionary to the school in Maceio. Her unselfish ways, her brilliant eyes and sweet smile made her a general favorite. She was less than five feet high. Washing dishes, she worked her way from the third grade up through the Maceio School and on through Training School in Recife. From the servants to the most outstanding students of society, Don-Don exerted a great influence. All loved and trusted her. She won the servants for Jesus. She brought to Him the highest class students, even a son of a Governor.

Miss Mildred Cox, principal of the Training School in Recife, says among other things: "Don-Don is fervently evangelistic—the most consecrated young Christian I ever knew."

After finishing the Training School, she went back to work in Maceio in the school and evangelical work. She rides miles in trucks or on horseback to open new points of preaching. The glad news radiates in many directions through the beautiful life of this Brazilian girl who is ever journeying toward the sunrise.

31—RECORD

Teacher—"As we walk outdoors on a cold winter's morning and look about us, what do we see on every hand?"

Bright pupil—"Gloves."—Stillwater Arrow.

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East Mississippi Department

By R. L. BRELAND

Back At Pleasant Hill

Last week I assisted Pastor H. B. Bethune in his meeting at Pleasant Hill Baptist Church, at Conehatta, Miss. It was a pleasant week out there with my friends of years ago. In my early ministry I was pastor of this good church for 12 years, but I had not been back in some fifteen or sixteen years. It was a joy to mingle with those dear friends again. Let it be sad, for numbers that I once knew there are gone on home and some moved to other parts.

Pastor Bethune is a lovable character to work with. I had never been with him before, but he is a prince of a fellow-worker. We had splendid congregations at all the services. My home was with Mrs. A. J. Nichols and her four splendid daughters: Misses Minnie, Pearl, Anna and Lois. It was a good home and my stay with them was a delight. We were in the homes of many of the members and had royal treatment. It was good to be there.

Six were added to the church, two by letter and four by baptism. The church seemingly was revived. The pastor taught a class in the B. Y. P. U. Manual during the meeting and twelve took the examination at the close. A splendid group of young people are members there, and the Sunday school and B. Y. P. U. are progressing. We had Dr. and Mrs. John F. Carter with us one day, also Mrs. Bethune of Newton, and their children. Mrs. Carter is president of the county W. M. S. She will come back Tuesday to reorganize the W. M. S.

Some of the dearest friends of all my ministry are members of old Pleasant Hill church. The Cranes, Paces, Adams, Cartledges, Nichols, Stewarts, Pearsons, Browns, McDills, Bishops, Nesters, Weavers, Hortons, Parks—just can't mention all—are true and tried and linger in my memory like a pleasant

reality. May this good church continue to stand for God and righteousness. It was organized in the early forties, so it is nearly 100 years old. It has had some of the best pastors of that section of the state. Eld. Lee P. Murrell was the pastor for more than forty years, Rev. Jas. E. Chapman for fifteen years, the writer for 12 years, F. M. Breland, W. B. Sansing, J. E. McCraw, Clyde Bufkin, S. A. Murphy, N. L. Clarke and H. H. Bethune are some of the pastors who have served the church. May it be blessed of the Lord.

—O—

Last week Rev. Bart Lewis, Choctaw preacher, helped Pastor Edd Willis in a meeting at the Choctaw Baptist Church at Conehatta, Miss. Five were baptized and several restored. Rev. Lewis is pastor at Standing Pine and Indian Town Baptist churches.

—O—

Prof. and Mrs. Thomas Fancher have been transferred from the Conehatta Choctaw school to the Standing Pine school by the government. They have taught in the Indian schools for several years. They are Baptists.

Rev. W. C. Stewart, pastor of Houston, Miss., Baptist Church, in a recent letter says: "I closed out a meeting last night near Amory with 32 additions. God was with us in great power. I am leaving Sunday for Durant to be in a ten days meeting with Rev. Bob Haynie." He will be with the Pittsboro Baptist Church in a meeting beginning the first Sunday in October.

Dr. Clyde L. Breland writes: "From Perryville to Union City I went for meetings. I was scheduled to go immediately to Bullsburg, but owing to some throat trouble I requested a week's postponement. First Sunday in October I was scheduled for two weeks at Jonesville. This will be my ninth meeting this year, which is all I contemplate, unless I preach for a couple of weeks in a school house out from Richmond—night services only."

Rev. E. J. Hill, of Memphis, recently closed out his work as supply for Holloywood Baptist Church, where he has served since the death of the pastor, Rev. J. O. Hill, some months ago. A pastor has been called to that church. Brother Hill is not serving churches at present, but could serve a light work if needed.

A recent letter from Rev. S. J. Rhodes now pastor of Canal Boulevard Baptist Church, New Orleans, says: "I have one of the greatest opportunities I have ever seen for building a good church. We are in a residential district and the people are said to be classed as among the best in the city. They are not the rich, but the middle class. We have a large number of tithers. The church has 150 members, 29 of whom have been added since we came."

—BR—

CHRISTIANS OF SEVERAL NATIONALITIES MEET IN A COMBINED SERVICE OF PRAISE AND WORSHIP

—O—

The Christian service of various nationalities held at the Simenliar Chinese Church of Harbin, Man-

churia, Sunday afternoon was attended by more than a thousand people, the large building and its galleries being filled. Among the attendants were: Chinese, Japanese, Koreans, Russians, Germans, Poles, English, Americans, Canadians, French, Lithuanians, and Latvians.

Preceding opening of the meeting the brass band of the Russian Baptist Church played a number. Then the leader of the meeting, Pastor Chang of the Chinese Methodist Church, asked that the audience stand in silent prayer, following which the Lord's prayer was used by each one in his own tongue.

Pastor Liang of the Chinese Lutheran Church and Rev. Chickmareff of the Harbin Molikan Church, read in Chinese and Russian respectively John 17:1-26 and Eph. 4:1-16, one referring to the unity of believers in Christ and the other calling attention to the complete building up of the church in Christ, following which the Molikan choir sang a hymn.

There was then a short sermon by the new Japanese pastor, Mr. Kurata, whose subject was "The Unity of Christ in All Nations." A double quartet of the Japanese Methodist congregation then sang. Rev. Harmon Rosin, pastor of one of the two German Lutheran Churches of Harbin spoke on 1st Cor. 12:4-6, referring to diversity of gifts in the unity of the Spirit.

While the collection was being taken the Russian band played another number. There was then a special prayer, following which Mr. J. T. F. Robertson, representative of the British and Foreign Bible Society in Manchuria, addressed the large audience, urging the importance of placing the scriptures in the hands of the thousands of people of many nationalities in Manchuria. Then followed a short sermon by Rev. Li Yu Lin, pastor of the Chinese Himenliar Church. He emphasized the unity of Christ's followers as prayed for by the Lord. The choir of Pastor Li's church then sang the Nineteenth Psalm, set to old Chinese music by Mr. Wu Pai-Siang, a well-known Chinese Christian business man of Harbin, who has put a hundred Psalms to ancient Chinese music and is teaching them to the Simenliar Church choir.

The Russian Baptist Church choir sang as an anthem the hundred and seventeenth Psalm, and the Molikan Church choir a hymn, after which Rev. Petroff of the Russian Baptist Church spoke on the importance of carrying out among all peoples the Great Commission of the Lord Jesus. Pastor Paik Hi

Yu of the Korean Methodist Church then addressed the large audience, following which the Korean choir sang.

Rock of Ages was sung with feeling by all in the languages of the several nationalities represented. Each group then recited its declaration of faith in its own tongue. The doxology was sung and the meeting closed after the benediction in English by Dr. Charles Deming, Methodist missionary to the Koreans in North Manchuria. Singing by the Russian Baptist choir, by the Japanese double quartet, and by the Korean and Chinese Simenliar choirs was especially good.

The meeting was characterized by praise and worship. There was, too, a spirit of real fellowship. Ease and freedom were manifest among speakers and throughout the audience. All realized that, though of different tongues and nationalities, they were truly children and servants of one God and Father and saved through the blood of one Lord and Savior, that each group is being led by the Spirit in seeking to present Christ to the lost and establish the Kingdom of God in this part of the world.

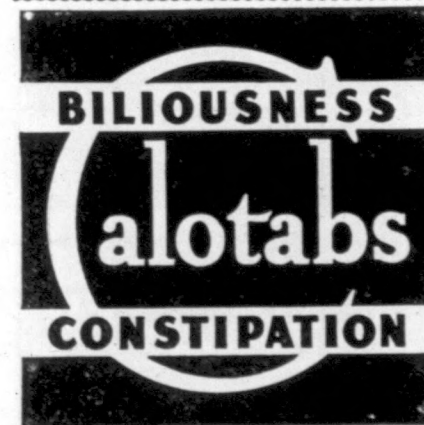
This was the second of such meetings held the past three years. There were those who believed such a meeting at this time would not only be to the glory of God, but assist in fostering a spirit of fellowship and love between the peoples of this region whose political relations have been so strained these past years. The meeting was a help from this standpoint. Furthermore it deepened the faith and fortitude of many, who were strengthened in the realization that there are many who have come to know Christ in this cosmopolitan city, though tens of thousands still grope in spiritual darkness.

Charles A. Leonard.

—BR—

"Your steak," remarked the sarcastic customer, "is like the weather—tough."

"Yes," replied the quick-witted butcher, "and your account is like the weather, too—unsettled!"—Ex.



STUDENTS

IT'S CHEAPER BY BUS

GET OUR RATES TO

Ole Miss, State, M. S. C. W., Mississippi College,
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TRI-STATE COACHES

"SAVE THE DIFFERENCE"

Sunday School Lesson

Prepared by L. D. Posey

For Sept. 8, 1935

Subject: Lydia and Priscilla, Christian Women in Industrial Life.

Golden Text: Give her of the fruit of her hands; and let her own works praise her in the gates. Prov. 31:31.

Scripture: Acts 16:11-15; 18:1-3, 24-28.

For supplemental study, Luke 8:1-3; Rom. 16:1-6.

Time: Paul came in contact with Lydia and Priscilla on his second missionary journey, which he started about A. D. 49 or 50.

Places: Philippi, Corinth, Ephesus and Rome are all involved in one way or another in the study of these Christian characters.

Introduction

Pupils in the lower grades in Sunday school may be interested in this lesson by being told of a group of Christian women having a prayer meeting and Bible study on the bank of a creek out of town, and while there two preachers came and joined with them, and one preacher preached for them. The older classes will find plenty of ground for argument in this lesson, with perhaps much of it unwise and unprofitable. The trend of the lesson seems to be to try to justify Christian women as many of them are now found in industrial life. This writer has very decided convictions about women in the political and business life of this age. Since the home is the oldest, and one of only two divine institutions on earth; and since God has so constituted woman that she has more to do with making a home what it should be than a man does, then my judgment is that the woman who reigns as queen in the home, there occupies the most exalted place in the gift of man or God.

The Lesson Studied

As already indicated, it was on Paul's second missionary journey that he came in contact with Lydia and some other Jewish women near a stream of water out of Philippi. To those of us who read English, the impression is, that she was saved as a result of Paul's first sermon. The Greek indicates that she might have heard him several times before she believed to the saving of her soul.

Perhaps one question that should be answered is, "Why they met out of town by a stream of waters." It was a custom, if not a requirement among Jews, that any town or city where there were as many as ten Jewish families, they must maintain a synagogue. There being no synagogue in Philippi, indicates that there were but few Jews there. They evidently met near the stream of water that they

might have water in easy reach for their ceremonial cleansings.

Much oratory has been expended all to no truthful purpose, showing how Lydia was the first convert to the Christian religion on European soil. A little sane thinking at this point, would have been much more profitable, and much nearer the real truth. It is conceded that Lydia was saved about A. D. 50. It is also conceded that Paul wrote his remarkable letter to the church in Rome about A. D. 60. As the record now stands no one knows who organized or constituted that church. At the most, only ten years elapsed between the salvation of Lydia and Paul's letter to the church in Rome. Two things are self-evident: First as well established as Christianity was in that part of the world at that time, if the church in Rome had been constituted between A. D. 50 and A. D. 60, then some where there would have been something more than tradition to establish the fact. But the second self-evident truth is, if that church had been constituted between 50 and 60 A. D., and of the kind of material all churches were then composed, they surely would not have been able to receive and appropriate the great doctrinal truths we find in Paul's letter to that church and without elementary and explanatory teaching throughout its entire body.

It is perfectly clear that there were both Jews and Gentiles in the membership of that church at the time Paul wrote them. Furthermore, so far as we can judge from the letter, there were no sharp divisions between them such as soon sprang up in other churches; therefore they were bound to have been organized for two or three decades, and taught by some learned Christian Jews who fully comprehended the Great Commission and taught accordingly; and since there were Jews in Jerusalem on the day of Pentecost, from all sections of the civilized world, as it was then, the reasonable supposition is, that a group of them got together after they returned to their homes in Rome constituted a New Testament church, and began to preach and teach, and that to the saving of souls, so that sister Lydia was not the first person saved by the preaching of the gospel in Europe.

But finally, when Paul on this same missionary journey, only three or four years later, according to the common reckoning, reached Corinth, he found a Jew named Aquilla and his wife who had "lately come from Italy," evidently meaning Rome, because it was from that city the Jews were driven out. Paul joined himself to this couple because they were tent makers, the same trade as his. Not one word is said about Paul leading them to Christ. Why? Because evidently they had been saved while in Rome, where the gospel was already well established. And, since it was mainly among the Jews, it helped to force them out of the city. Thus we have another proof that Lydia was not the first person saved in Europe by the preaching of the gospel.

Priscilla "in Industrial Life"; is rather far fetched, for the simple reason that we have not the slightest evidence that she ever did more than to help her husband make his tents. She was simply his helpmeet in their private life, as every true wife is to her husband in her home. That she ever went out and sold a tent, or entered the marts of trade in competition with other tent makers to get a contract to deliver so many tents by a certain date, we do not have an inference.

Very serious results have grown out of women in industrial life, as we find so many now. The "old-fashioned" home where mother was loved by husband, and children, is almost gone. The fine young childless wives in the offices of successful business men, too often end with divorces, while we have the same results from the young dashing business girl in the office or other form of work for the middle-aged man whose wife has lost her youthful charm.

Furthermore, if women had stayed at home and out of competition with men in industrial life, much of our depression and unemployment distress would never have occurred.

Finally, when God created the human race, He so constructed them that each sex would have its proper sphere. When we depart from God's plan we go on the rocks.

Baptists who are Christians should certainly obey God.

SACRED HARP SINGING

Rev. R. L. Breland's piece on the Old Sacred Harp Singing in the Baptist Record of a recent date, carried my mind away back to my childhood days when my father was leader in the Sacred Harp singing and in the church hymns. No, we had no pianos in the churches in the small towns in that day, and the organ was just being introduced for use in the Sunday school. There were few hymns books—probably a dozen copies of Dossey's Choice—an excellent hymn book compiled by the Rev. A. B. Dossey, the minister who baptized my mother into the fellowship of the Baptist Church at Nanafalia, Ala.

There being so few books, the preacher would announce and read his hymn, then reading two lines at a time very earnestly and sometimes with emotion, he would ask some brother to "raise" the tune which might be a short meter, common meter, or long meter hymn.

All the hymns, however, were not "lined." In imagination I can still see and hear my father when the right-hand of fellowship was being given to new converts, as he led in that soul-stirring old hymn:

"Oh, how happy are they
Who their Savior obey
And have laid up their treasures above!

Tongue cannot express the sweet comfort and peace
Of a soul in the earliest love."

My father went home to glory many years ago, but before he died he called his children around him,

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gave them his parting messages, prayed for them, and then sang the chorus of one of the old Sacred Harp songs:

"I'm going home, I'm going home,
I'm going home to die no more.

To die no more, to die no more,
I'm going home to die no more."

I am not a pessimist, I do not believe that the former days were better than these, though there was much wholehearted religion then, but I am glad that I am living in this age of progress in the Master's kingdom as well as material things, with due deference to the memory of our predecessors.

Georgia Dees Phillips.

"This book of Universal Knowledge will tell you everything you ought to know," declared the agent at the door.

"Don't need it," growled Mr. Grouch, "my wife tells me all that—and a lot more besides."—Cincinnati Enquirer.

"Would you still love me, Donald, if ah had lost ma bit o' siller?"

"Why, Maggie? Ye hae no lost it, hae ye?"

"Oh, no."

"Then dinna ask silly questions."

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CAN A SAVED MAN EVER BE LOST?

There is considerable difference in what people mean when they use the word, "saved."

Some hold that when a man is converted, joins the church and is baptized, he is saved that is, on probation. And that if he holds out faithful to the end, he will be saved at last: provided that he comes to the end of life with clean hands and a pure heart.

Those who hold to this theory do not believe in assurance; the very nature of their theory has no place for assurance, for the simple reason that no one knows the future; and as their ultimate salvation depends upon their holding out faithful to the end; and no one is capable of knowing what he might do in the future, therefore he cannot know whether he is safe or not. But that is not the Bible term of salvation.

Webster's definition of the word "saved" theologically speaking: "To make safe; to deliver from sin and its penalty, and bring into spiritual life."

The Bible makes it stronger than that. The Bible says: "For by grace are ye saved through faith; and that not of your selves: it is the gift of God: not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." In this Bible term we find that when we are saved by grace through faith; that we are God's workmanship; and that we are created in Christ Jesus: which means that we are a new creation; not a worked-over product; and that is what Gal. 3:26 means when it says: "For ye are all the children of God by faith in Christ Jesus." And that is what John 1:12-13 means where it says: "But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, not of the will of the flesh, nor of the will of man, but of God." And that is what I Peter 1:23 means which says: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."

There is no probation in salva-

tion. When a man is saved, he is saved once for all time. His salvation is instantaneous and comes to him when he believes on the Lord Jesus Christ, for the salvation of his soul. At that very instant, he is born of God; becomes a child of God; an heir of God, and a joint heir with Christ. He has a new nature that he never had before, which is inborn and innate; and he thereby becomes a partaker of the spiritual nature of God, just as surely as a new born baby becomes a part of the fleshly nature of its earthly parents. Also, our "names are written in heaven" (Luke 10:20). And begotten unto "an inheritance in corruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:4-5).

That ought to be enough to satisfy any man on earth, that a saved man cannot be lost, but it seems that the Holy Spirit anticipated that there would "be false teachers among you, who privily shall bring in damnable heresies" like the probation theory: therefore, we are made doubly sure by the Holy Spirit who caused John to write down the words of the Lord Jesus Himself, as follows, Jno. 5:24: "Very, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come unto condemnation; but is passed from death unto life." There is no hope for those who doubt what the Lord Jesus said in John 5:24.

"But," an objector may say: "Suppose a man sins again after he is saved, then what?" My answer is this: A man may sin all he wants to, after he is saved, and still be just as safe as if he had never sinned, nor ever would sin from the cradle to the grave.

"Preposterous" you may say, preparing to throw the paper down. But wait. Let me ask you a question. Do you not sin all you want to? If you do not, I am sorry for you. I sin more than I want to.

In fact, no child of God wants to sin, but if we do sin, "we have an advocate with the Father, Jesus Christ the righteous" (I Jno. 2:1). Any man who is so deceived and so blind that he claims that he does not sin at all neither in thought, word nor deed, either in the flesh or spirit, is so far gone that the only hope for him is a Damascus experience.

The halo of the brightness of the Lord Jesus Christ would have to shine so forcibly into his eyes, that it would literally put them out; and then the scales would have to fall from them before he could ever see his own corrupt, sinful life, and behold the sinless and pure life of the Lord Jesus Christ who died for our sins. No doubt, the more Godly a man lives, the more corrupt and filthy he sees his own life. While on the other hand, the farther away from God a man gets, the purer his own life seems in his own eyes. In fact a man's good deeds have nothing to do with his salvation. Neither does

his bad deeds have anything to do with his losing it.

Men are not saved by works, but by grace. Neither are men held in condemnation because of their sins. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jno. 3:18).

Also, "There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1).

And not only so but: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38-39).

Amen!

J. E. Heath,

Winona, Miss.

—BR—

MY SUMMER MEETINGS

—O—

I began my summer's work on the second Sunday in July at Hazel Baptist Church north of Lake in Newton County. We had a good meeting with the best cooperation the writer has ever experienced at any place. I did my own preaching and was very careful not to stress church membership. Therefore, we did not have a large ingathering into the church, only four professions, I believe. I have learned in my short ministerial life that one of the problems that confronts Christianity today is the fact that we have too many unconverted in our churches, and I do not want to be charged with pulling unconverted people into the church when I appear before the Master to give an account of my stewardship. Our B. T. U. and Sunday school are progressing nicely.

On the third Sunday in July I went to Providence church in Lauderdale County where I did the preaching. We had good attendance, and very much interest was shown. However, we had no additions to the church.

We began our meeting at Pleasant Ridge church north of Hickory on the fourth Sunday in July. Dr. John F. Carter assisted me in the meeting there. Dr. Carter is a lovable character, a great teacher, and a noble preacher. He carried us through a number of the parables of Jesus in his unique way. One of the great features of the meeting was a study period each evening from 6:30 to 7:30 "On How to Use the Bible in Winning the Lost," led by Dr. Carter. The meeting was well attended and appreciated by everybody. There were eleven additions to the church.

On the first Sunday in August I went to assist Rev. J. E. Gooch in a meeting at old Ebenezer Baptist Church in Jasper County. We had a good meeting there. Bro. Gooch is a good preacher and a fine man to work with. Ebenezer is one of the oldest churches in Jasper County, being more than 100 years old, with a great history behind it. We had the privilege of seeing many difficulties ironed out, and some petty differences between members eliminated. The church was greatly revived and strength-

ened spiritually. There were 14 additions to the church.

On the second Sunday in August we began our meeting at Good Hope in Scott County. We had Rev. W. C. Howard of Forest with us to do the preaching. Bro. Howard did some fine constructive preaching. The splendid way in which he conducted the services will be long remembered by those of us who attended. We had a good meeting. The young people's prayer meeting was excellent and the Junior choir could not be surpassed. We had 16 additions to the church there.

The third Sunday in August I had with me at Salem in Scott County Rev. J. E. Gooch. He did some good preaching the first of the week, but became ill and had to leave us before the meeting closed. The pastor continued the meeting which was a fair success. There were 7 additions to the church.

We covet the prayers of the brotherhood as we continue our work for the Master.

Sincerely,

W. H. Wood.

—BR—

GRAYS PORT CHURCH

—O—

Our meeting, conducted by the pastor, brother W. R. Storie, has just closed.

Never in the history of the church have we had a better meeting. Brother Storie had been in eight meetings before this, but showed no evidence of weariness in the fine sermons he preached. He had the finest cooperation of all the church, and endeared himself more than ever to his congregation by his sincerity and earnest spiritual service; and the church feels itself very fortunate indeed to have secured him as a pastor. There were seven fine young men and girls to join by baptism.

Our gratitude for this blessing is given to our Lord "the giver of all good gifts.

Sincerely,

A member of the church.

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The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I was reading this morning from a play, "As You Like It," written by Mr. William Shakespeare 355 years ago, and found something that I think will interest you. He is telling about the Seven Ages of Man, and the Second Age is that of

"The whining school boy, with his satchel and shining morning face, creeping like snail unwillingly to school."

Now, that's not like us, is it, "Whining," "creeping," "Unwillingly"? No, I think I can hear your clear, loud voices, boys and girls, calling back and forth to Ed and Bill, Emma and Sarah, as you are "hot-footing" it to school to see who'll get there first. Anyhow, on the first day you'll be that way won't you? No, I don't think you'll be like Mr. Shakespeare's school-child, except for the "shining morning face," which mother will be sure to see you get before you start. I am taking great interest in school this year, because Adele and Mary, in Memphis, and Jeanie, (and maybe Ann) in Florida, and Julia Frances of Magee, and Bettie of Brookhaven, are all school children now.

How do you like this fine, cool fall weather, and how is it treating your flowers? I have a lovely bouquet of Asters, sent by a friend; they are pink and purple and orchid and white, and so pretty against the graceful branches of a grey-green foliage plant. In my yard, Altheas, lupines, roses, butterfly bush, petunias, and lantanas are still blooming.

We are glad to welcome back Edna Kirk this week. She sends dues from Jeannie L. Club, and promises to come again soon. Jean Laird also sends a little and remembers the orphans. We have some new friends, too, this time from Newton, the Sunbeams of Liberty church.

You shall have our report for August about how much we send to the orphans and brother Cormier, next week.

With love to you all,

Mrs. Lipsey.

Bible Study No. 23; Sept. 5, 1935
Josiah, continued; 2 Kings 23:1-15.

This lesson shows us what idolatry, the worship of false gods, had done for the kingdom of Judah. We shall see what hold it had taken, as young King Josiah set to work to cast it out, and renew the covenant with the Lord. After reading the book of the law which was found in the temple, Josiah gathered together the elders, and the priests and prophets, and all the people, which seems to include the children, and went up to the Lord's house. Then he read to them this book, which was not like our books, but was a roll of parchment or leather, written with a sharp-pointed instrument on one side and fastened at each end to small rollers, like a wall map. As it was unwound from one roller, it was wound on the other. After this reading, the king, standing by a pillar, in the sight of all, made a solemn covenant or agreement with the Lord, to keep His commandments and testimonies, and laws, with all the heart and soul: the people agreed to this by standing. The next thing was to have the priests and keepers of the doors to bring out from the temple all the vessels which had been made for the worship of the idol Baal, and of the moon and sun and stars, and all these vessels were burned. Priests had been ordained to offer worship to idols, to the

sun, moon and stars, and these the young king promptly turned out from their offices. And all other sins that were connected with idol worship were stopped, and the places, like Tophet, where people burned their children in worship of Moloch, the idol god of the Ammonites, were destroyed, or defied, which means not kept as place of worship. How many things of this kind there were, such as horses and chariots that the kings of Judah had given in honor of the sun, and altars for idols made in the house of the Lord! Actually King Solomon, whom the Lord had so richly blessed, had built places of worship for the gods of his heathen wives, and King Jeroboam, "who made Israel to sin," had set up an altar at Bethel for false gods! All these dreadful things were swept out of the way by the hand of Josiah. He was thinking of the curses pronounced by God upon those who turned away from God, Jehovah, to lift up their prayers to these false gods, and he did not want to be like them.

Mrs. Mayo's Puzzle No. 29

1. How many devils did Jesus cast out of the man who lived in the tombs?
2. What kind of steward does Jesus tell of in the parable of the steward and the rich man?
3. Among whom did Jesus parents look for him when He was in the temple?
4. Who was Zacarias' wife?

Newton, Miss.,

August 28, 1935.

Dear Mrs. Lipsey:

We are sending you twenty-five cents for the Baptist Home. We are glad to have a small part in helping, and hope we can do more later. We hope Mr. and Mrs. Miller are improving in health.

We start to school Monday, Sept. 2. We have enjoyed our vacation this summer and now we will try to study again.

With love to you, we are your new friends of Liberty church.

Liberty Sunbeams,

Henry Carter, Secretary.

We are glad to welcome you all to our circle, Henry. We are glad, too, to add your money to what we have to send tomorrow to the children at the Orphanage. Come again as often as you care.

Florence, Miss.,

Aug. 24, 1935.

Dear Mrs. Lipsey:

How are you feeling this hot weather. I am not liking it so fine. I am attending a three week singing school. I send twenty-five cents for the orphans. I sure do enjoy reading the Children's Page and hope that some of the children will write me a letter.

Your little friend,

Jean Laird.

Thank you, Jean, for your help for the orphans. Why don't you write a little letter to a little girl whose name you see on our page? I think she would answer.

Benton, Miss.,

August 26, 1935.

Dear Mrs. Lipsey:

I guess you think the Jeannie Lipsey Club No. 15 has played out. I've been reading the Children's Circle Page nearly every week. I don't get to see my members as often as I should, so I will send as much as I can get.

I am sending you \$1.00 for the month. I will write you again real soon.

Much love from,
 Edna Kirk.

Your letter came in time to go to our two causes at the last of August, and that's all right. Thank you! You must write us about your school next time.

Mize, Miss.,
 August 29, 1935.

Dear Mrs. Lipsey:

Below you will find answers to Mrs. Mayo's Puzzle No. 28.

1. Birth of Christ, Matt. 2:1.
2. Ear, Matt. 26:51.
3. Terak, Gen. 11:27.
4. Temple.
5. Idle words, Matt. 12:36.
6. East, Matt. 2:1.

The answer spells BETTIE.

Your friend,

Nannie Mae Roberts.

Our paper is always late. I cannot help it.

Dear Mrs. Lipsey and Record Children:

I am still a child and love to read the "circle" news first of all. I think the puzzles are fine and very instructive in Bible study. I know Fannie Mae's mother and father, her grandparents and a lot of her "k'nry" and I hope she will soon give her heart to God, also others who read the "circle."

Now, here is something I want to suggest to the children (and all of us are children): Save your Sunday eggs for the Lord and if you are not getting many now just don't get them up very close on Saturday. I belonged to a W. M. S. once that tried that plan and we made over \$50.

The other plan is to send our birthday pennies to Mrs. Lipsey for her good work and call it the "Phillip's Birthday Gift" for she started it on her 89th birthday, and may God bless her.

I give my eggs and birthday money through our Sunday school. May God bless every one who reads this letter.

Mrs. W. D. Gooch,
 Hernando, Miss.

UNITY CHURCH REVIVAL

Unity Church of west Attala County has just closed one of the most successful revivals held there in many years. Over-flow crowds attended the services from time to time. The song service, under the leadership of singer McCool, was very inspiring.

The church was very fortunate indeed in securing the services of brother Dotson Nelson, Jr., son of Dr. D. M. Nelson, president of Mississippi College. Mr. Nelson who finished Mississippi College this spring with special distinction is, without doubt, one of the most brilliant young preachers in our state. His unique and soul-stirring messages moved the hearts of his hearers and under the leadership of the Holy Spirit souls were brought to the Master.

May God's richest blessings rest upon this promising young servant as he continues his work and preparation at the Theological Seminary at Louisville.

C. O. White, Pastor.

BUSY BRUCE PASTOR

It was my good privilege to take a brief vacation in the pine hills of Bruce, Miss. In this fast grow-

ing little lumber town things are being done for the Lord in a great way.

It was my privilege to know Rev. O. C. Cooper in Oklahoma. Rev. Cooper is pastor at Bruce, and the work there is going forward nicely. He has been at Bruce now for nine months. There has been 93 additions to the church in the nine months, and a goodly portion of them were by baptism. All indebtedness on the church has been paid. A prayer meeting has been organized, the first in the church's history. There is an attendance of fifty to seventy-five every Wednesday night. Two training courses have been held this year.

Brother Cooper held a week's meeting at Reed with 16 additions. He preached one sermon at Gaston Springs where 11 were converted. Another sermon at another little country church where 13 were converted. In his nine months in Mississippi there has been 133 additions to his church at Bruce and the three little country churches near Bruce.

Brother Cooper's consecrated and talented wife and children have been a great help to him while at Bruce.

May God's richest blessings abide with this noble pastor and his family as they continue to work for the Lord. Rev. Ray Allen.

BAPTIST BREVITIES FROM CALHOUN

Calhoun City church has about 450 members, has baptized 33 this year; has Dr. R. B. Patterson for pastor, and some great members.

Bruce church has about 400 members, baptized 55 this year, is a new church, has Rev. O. C. Cooper for pastor, and is a great working force where great work is needed.

Mt. Moriah church, rural, has 300 members, baptized 27 this year, has Rev. A. F. Brasher, a native son, for a pastor, who has baptized almost 250 into its membership. It has a fine prospect and a good field of material.

Macedonia church, rural, has 200 members, baptized 23 this year, is a fine field of work, and is moving upward with Rev. J. W. Hicks as pastor.

A number of other churches in Calhoun County are progressing well, and the county promises to baptize almost 400 this year, the greatest number in the history of the county.

The writer expects to do evangelistic work in north Mississippi next year, and will be glad to have the prayers of all who are interested in a deeper spiritual life and the advancement of the kingdom work. Leslie E. Roane.

Rexford: "I suppose you think I'm a perfect idiot?"

Roberta: "Oh, none of us are perfect."—Ex.

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HOW THEY DIED AND WHAT THEY SAID

—O—

("Their rock is not as our rock."
—Deut. 32:31)

By

Dr. T. O. Reese, Sarasota, Fla.

One fact is certain, indisputable—we challenge the world to disprove it,—there never was a man, who, in the dying hour, expressed regret that he had repented of sin, believed on Jesus Christ, confessed Him as his Saviour and Lord and sought to follow Him and please Him day by day. Search the literature of the ages, contact physicians and nurses and preachers who have stood by thousand as their feet touched the chilly waters and you cannot find one such case. But on the contrary, there are many thousands who, like Stephen of old, have found when facing death that faith in Jesus has dispelled the gloom and scattered the clouds and that a sunburst of eternal gladness has flooded their souls and they have seen Jesus rising from His throne to receive them unto Himself. It is the Christian alone who can fearlessly come down to death and sing triumphantly:

"Hold thou thy cross before my dying eyes;

Shine through the gloom and point me to the skies;

Heaven's morning breaks and earth's vain shadows flee;

In life, in death, O Lord, abide with me."

Another fact is equally certain: there have been almost an innumerable company, who, on a dying bed, mourned most bitterly, and with anguish more dreadful than words can express, that they had not accepted Jesus Christ as their Saviour and lived according to His precepts. In that dread hour, gloom and darkness impenetrable settled down upon their soul and they have exclaimed: "The harvest is past; the summer is ended; and we are not saved." We give in contrast the last words of UNSAVED and of SAVED:

Unsaved

1. Hobbs: "I take a fearful leap into the dark."

2. Voltaire: "O Christ! O Lord Jesus! must I die abandoned of God and men!"

3. Francis Newport: "O the insufferable pangs of hell!"

4. Tom Paine: "Taking a leap in the dark."

5. Byron: "Shall I sue for mercy? Come, come no weakness. Let's be a man to the last."

6. Aristotle: "In pollution I entered the world, anxiously have I lived in it, miserably do I depart from it. O Cause of causes, have pity upon me."

7. Chas. IX of France: "My mind and my body are both disturbed. Every moment visions of murdered corpses covered with blood and hideous to the sight, haunt me."

8. Philip II of Spain: "O would God I had never reigned. What doth all my glory profit, but that I have so much the more torment in death."

9. Queen Elizabeth: "All of my possessions for one moment of time."

10. Prof. Paulus: "There is an-

other life! There is another life!"

11. Julian (as he hurled a hand full of bloody gore heavenward): "O Galilean, Thou has conquered!"

Saved

2. Washington: "It is well" or "All is well."

2. Moody: "Earth is receding, heaven is opening, God is calling."

3. McKinley: "Let God's will be done" and "Nearer my God to Thee."

4. Prof. Harper: "Yes, God will help. He always helps."

5. Luther: "Into Thy hands I commend my spirit."

6. Rutherford: "Glory shines in Immanuel's land. Oh! for arms to embrace Him. Oh! for a well tuned harp."

7. Toplady: "The sky is clear, there is no cloud. Come, Lord Jesus, come quickly."

8. Bunyan: "Take me for I come to Thee."

9. Francis E. Willard: "I've crept in with mother and it's just the same."

10. Jackson: "Let us pass over the river and rest under the shade of the trees."

11. Jordan Antle: "The chariot of God swings low, I am ready to step in."

If you are not convinced that the Christian life is worth while, let me take you by the hand and we will walk through other hospitals and we will stop only at the bed side of devout Christians:

Dying Stephen, what have you to say? "Lord Jesus receive my spirit."

Dying John Wesley, what have you to say? "The best of all is that God is with us."

Edward Payson, what have you to say? "I float in a sea of glory."

John Bradford, what have you to say? "If there is any way of going to heaven in a fiery chariot it is this."

Neander, how do you feel? "I am going now to sleep—Good-night."

Florence Foster, give us your testimony. "A pilgrim in the valley, but the mountain tops are all agleam from peak to peak."

Alexander Mather, how do you find it now that you are going away? "The Lord who has taken care of me fifty years will not cast me off now; Glory be to God and the Lamb? Amen! Amen!"

John Powson, how do you feel? "My bed is a bed of roses."

Thomas Scott, what are your feelings as you approach the river? "This is heaven begun."

Soldier boy as he breathed his last: "Boys, I am going to the front."

A dying telegraph operator on the battle field in Virginia, during the War Between the States: "The wires are all laid, and the poles are all up from Stony Point to headquarters."

Paul the outstanding Christian of all ages, as Nero whets his sword says: "I have fought a good fight, I have finished my course, I have kept the faith; hence there is laid up for me a crown of righteousness which the Lord the righteous judge, shall give me at that day: and not for me only, but unto all them that love his appearing."

Surely the Christian life is prof-

itable for the life that now is and for that which is to come!

—Word and Way.

—O—

SPURGEON AND AMERICA

—O—

Prayer and Praise

I have heard that of old in America the principal day of the year was a day of fasting until some good divine said that, since God had brought the Puritans from England and landed them in a wilderness and yet fed them till the wilderness became a garden, and since he had multiplied their numbers till they had become a great nation, he thought it was time that they kept a day of thanksgiving; and so they have done ever since. A day of prayer should be a day of thanksgiving too. Saints sing in the ways of earnest prayer. It never damps the ardour of intercession to give thanks unto the Most High. Whatever you are doing for the Lord, whether it is distributing tracts or teaching the young, mix holy joy with it. I may say of thanksgiving to God what was said of salt in the Bible, — "salt, without prescribing how much." Set no limit to it. Nobody ever does sing the high praises of God too often or too heartily.

—O—

The Barrister Convinced

A sceptical barrister in America took it into his head to attend a Wesleyan class meeting; and he sat down apart from the rest merely to take notes of what was said, as he might have done in a court of law. He knew the persons who spoke one after the other, and bore testimony to the effect of the gospel upon them. They were his neighbors; and he thought to himself, "If I were arguing a case, and could put these people into the witness box, and they were on my side, I should feel quite sure of carrying my case; for they are well known for honesty and truthfulness." Several persons, without any collusion, rose one after another, and though their stories greatly varied, yet they all came to one point—that they had believed in the Lord Jesus Christ, and by the power of the Holy Ghost had been made totally new. As the lawyer went out he said to himself, "Their case is proved; I cannot question the truthfulness of any of these witnesses. There must be much more in religion than I thought." This led him to seek the Saviour for himself and he became a Christian.

—O—

The Safe Steamship

On board one of the fine steamboats which flit between England and America I see a strong, hardy, vigorous man. Will he get to America safely? Yes, if the ship does. But see, yonder is a little child which cannot walk, and has to be carried in its mother's arms. Will it reach America safely? Yes, if the ship does. Both the robust man and the pining infant, all being well, will reach their journey's end—if the ship does. Their safety lies in the same place. Their condition does not affect their transit. But is there no difference between the child and the man? Assuredly, a

great deal of difference as to many things; but there is no difference about the fact that their passage across the ocean depends upon the steamboat rather than upon themselves. The strong man could not walk across the Atlantic any more than the child could: they are alike incompetent for the passage if left alone.

From Rev. A. C. Burley.

—O—

CALVARY CHURCH, TUPELO

—O—

Calvary Baptist Church of Tupelo has just closed an eleven day meeting with brother D. I. Purser, Jr., of Charleston, S. C., doing the preaching, and Bro. W. W. Grafton of Coldwater, Miss., leading the singing. These two brethren made a great team in the work. Our pastor, brother Silas B. Cooper of Sardis, Miss., had not yet moved to Tupelo, but was with us a part of the time during the meeting. He will move over and be on the field by Sept. 1st.

This was the first meeting held by our new church, of this kind, and we feel that it was a great success in every way. We have not built our new house of worship, and the First Methodist Church very graciously offered us the use of their building, which we gladly accepted. All the Protestant denominations of Tupelo united with us in these meetings, and many felt like shouting in the old time way. — Maybe some of them did.

The brotherhood was pleasant; the finances were sufficient; harmony prevailed, and we were glad. Thirteen were received for baptism, twenty by letter, and this gave our new church a membership of 237. We expect to build our house soon.

Fraternally,

W. R. Hunt, C. C.

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By

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GLIMPSES FROM FOREIGN MISSION WEEK

One Hundred Missionaries Present

The Ridgecrest register for Foreign Mission Week recorded the names of one hundred foreign missionaries and ex-missionaries during the third annual conference from August 11-18.

From Africa—seven.
From Argentina—six.
From Brazil—twenty-two.
From Chile—two.
From China—forty-five.
From Europe—three.
From Japan—five.
From Mexico—four.
From Palestine—one.
From Portugal—two.

From the World Telescope

The daily news bulletin, *The World Telescope*, issued every morning at breakfast during Foreign Mission Week, carried the following pertinent paragraphs:

Senior Missionary Here:

Southern Baptists' senior veteran of the Cross is one of the beacon lights of our conference this week. In December, 1880, Dr. and Mrs. W. B. Bagby were appointed as the first Southern Baptist missionaries to Brazil. During these fifty-five years they have watched the work grow in four countries of South America from zero to 590 churches with a membership of 50,219. There are 121 missionaries and 259 ordained native workers. There are 4,638 students in Southern Baptists' schools. Last year's report shows 478 Woman's Missionary Societies with 11,818 members, and 290 young people's societies with an enrollment of 9,293.

The Dinner Bell Became a Joy Bell

Anne Luther Bagby's mother, the wife of the President of Baylor, was mother to many students and fed them, too in those olden days. When young Anne and her husband, W. B. Bagby, sailed away to distant Brazil, Mrs. Luther besought the prayers of her young friends. To insure their remembering to pray for her children while they sailed the dangerous high seas, she told them that the customary ringing of the big farm bell to call them to meals would cease until Anne and Bill landed safely. The students must remember meal time without a reminder. And with every thought of the missing the bell, they must stop and pray. The students soberly accepted this contract. Forty-nine days of remembering passed. Then at about ten o'clock one morning the old bell began to ring. A cable had come at last. Joy was so great that Mrs. Luther rang the old bell for more than an hour. The dinner

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bell, silent for four weeks, now became a joy bell.

Our Goal—

The Woman's Missionary Union has voted to celebrate the Shuck Centennial by studying this fall the work of J. Lewis and Henrietta Hall Shuck—America's first missionaries to China—and by giving at least \$30,000 as a memorial to Mrs. Shuck. This \$30,000 will be a part of the \$165,000 goal of the 1935 Lottie Moon Christmas Offering for Foreign Missions. — Kathleen Mallory.

Financial Visualization—

One year's interest on the amount paid on the debt of the Foreign Mission Board during the year, August 1, 1934, to August 1, 1935, at the rate of five per cent is \$20,000 (plus), which sum represents the saving realized in a year through such a reduction. The possibility of \$20,000 in terms of mission work may be visualized from the statement that with this amount the entire activities of the Italian Mission may be carried on for a whole year; or, with this amount, the missions in Hungary, Yugoslavia, Spain and Palestine may all be sustained for an entire year.—E. P. Buxton.

Foreign Mission Week Continued—

The cover of July's "Home and Foreign Fields" carries the picture of beautiful young Ruth Walden who went out to Africa just a year ago to give her life that those people of Nigeria may have a chance to know Christ. More than half of the pages inside of this magazine are devoted to Foreign Missions—stories from the fields, newscastings, Dr. Maddry's interesting "Stranger Than Fiction" comments, and messages from the missionaries. Every issue brings a miniature Foreign Mission Week continued. The subscription price is only \$1.00 a year. Send your subscription to Miss Elsie Richardson, 161 Eighth Avenue, North, Nashville, Tennessee.

Did You Know That—

We had 544 missionaries seven years ago? Today we have only 388 missionaries? Fifty of these are past sixty-five years of age? One hundred and twenty-two are at home on furlough? Only 266 are on the field today? Twenty-five of these are studying the language? The fields were never more white unto harvest?

The Mission Test—

How much does your church give to Foreign Missions weekly through systematic giving through the co-operative program?

How many members are there in your church?

What is the average individual gift of your members to Foreign Missions?

What is the salary of one missionary? (Answer—\$800.00 a year.)

Can your church support one more missionary to go to the aid of these over-worked missionaries?

How much would each individual in your church have to increase his or her gift to the co-operative program in order for your church to add a missionary to the fields?

Will you lead your comrades in Christ to do this for the Master?

A New Day Dawns—

Every time Dr. Charles E. Maddry, executive secretary of the Foreign Mission Board spoke to the 1200 Baptists assembled at Ridgecrest last week from 22 states and 12 nations, he gave such energizing evidence of the vital needs and challenging opportunities around the world that he stirred the hearts of every one. Under the appeal of his voice and the portrayal of the conditions as he had recently seen them in Europe, Japan and China, he melted the hearts of every audience and set their souls on fire with a new zeal for the Master's cause around the world.

Twenty-three Margaret Fund sons and daughters of missionaries stood before the packed auditorium on Friday evening of the Foreign Mission Week and expressed their gratitude to their foster mothers, the W. M. U. members of the South.

Thirty-nine other children and grandchildren of missionaries from lands afar greeted the Foreign Mission conference on Friday evening. The grandchildren of Southern Baptists' missionaries were: Gene Newton, daughter of W. C. Newton of China; Page and Mary Lee Rankin, daughters of Dr. M. T. Rankin of China; Margaret Leavell, granddaughter of R. T. Bryant of China; and Maurice Sowell, grandson of Dr. and Mrs. W. B. Bagby.

World Word Pictures vivid and appealing, pathetic and challenging, and altogether filled with a sane vision and a Christ-like approach were the rare treasures brought home to Southern Baptists by Dr. and Mrs. J. B. Weatherpoon who travelled through the Orient with Dr. and Mrs. Maddry. The auditorium was packed with eager, earnest listeners every time that these loyal friends of God spoke.

THE BAPTIST BIBLE SCHOOL
OF WASHINGTON, D. C.

The Baptists have started another school in the Capital of our nation. This time it is a General Training School for all kinds of Christian workers. There are 23 courses already in the curricula of the school. Others can be added from time to time as the demand may require. There are nine of Washington's best men on the Board of Directors. There are 18

of some of Washington's most consecrated and scholarly men and women on the faculty. The classes meet in Waddell Hall, 715 8th St., N. W., Washington, D. C. The school was organized under the authority of the Columbia Association of Baptist Churches in 1930.

The school has increased in attendance each year since the organization. The past session was the best in the history of the school. It requires two and three years to complete any of the courses of study and training. We have had graduates in courses for the past three years. Every person who completes any Semester subject will receive a certificate of credit for one unit. Any person who completes all the subjects required in any course and presents a satisfactory thesis on some subject related to the course will receive a certificate of graduation in that course. And any person who completes twelve courses, eight required and four elective, and presents a satisfactory thesis on some subject related to the major course will receive a diploma.

The Baptists of Washington and vicinity are laying the foundation for the greatest general Christian training school in the world. They hope to have in the future the co-operation of both the Northern and Southern Convention in this enterprise. There is no reason why the Baptists of our country should not have the greatest Christian training in this country in this capital. The next session will begin Sept. 23. Plan to come and study with us.

INTERMEDIATE COUNSELOR
RENEWED CLUB RATES

For Four Monthly Only—Due to the fact that the Intermediate Counselor as a paid magazine is comparatively new, the former club rates—six subscriptions for 1 year sent to one address for \$2.50—is again offered. This rate is good only from September 1 through December 31.

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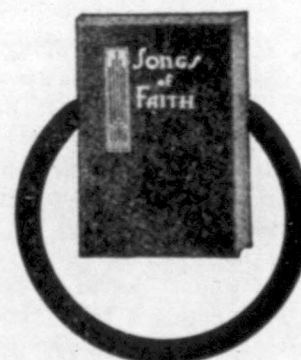
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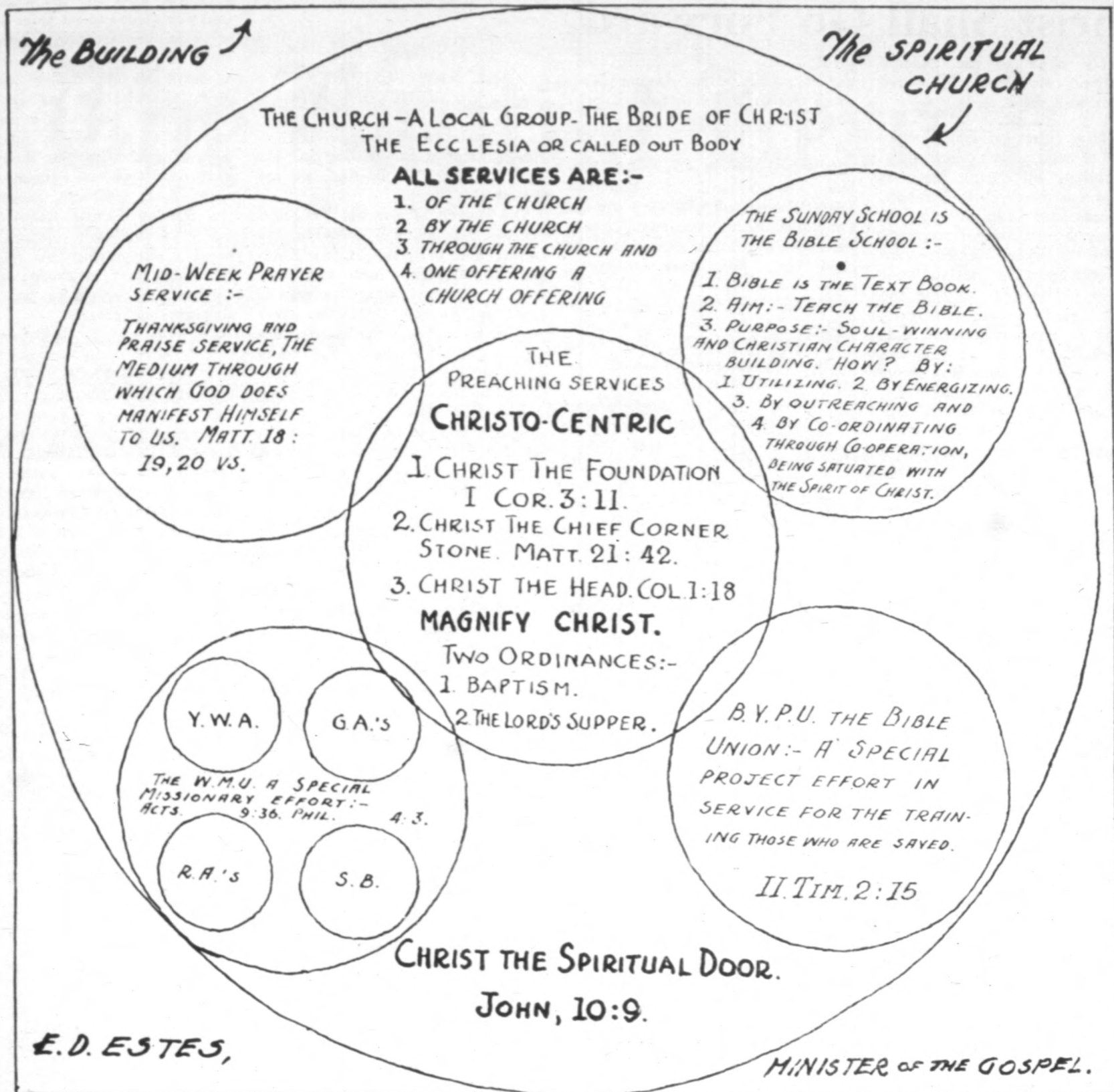
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tural church which is the result of a lot of hard study.

THE NEW TESTAMENT CHURCH

During our Southwide Sunday School Conference at Jackson, Mississippi, some four years ago, Bro. J. I. Cossey, editor of this paper, spoke on the subject "The Local Church At Work," a mental picture of a church came into my mind which grew and produced the drawing we pass on to you for further study, hoping and praying that each member and church will profit by same for the glory of God and His Son. We wish here to thank those who in any way may have been a help to the studying, planning and preaching along this line which has produced the above drawing, and especially to our dear Lord Jesus Christ.

There are two divine institutions which God has established, namely, the Home and the Church. No where was it said the "Gates of hell shall not prevail against the Home, but shall not prevail against the Church." The home was estab-

lished for man and in many cases homes have failed all over the land, out of these same homes comes 1, 2, 3 and more members who help to make up the church of Jesus Christ. The church was built for Christ. It is the bride of Christ. Each believer in Christ is married to Christ in love on His part first, and love on our part, because He gave Himself for us.

Christ did not mean that the church and churches of like faith and order would not have trouble, but should not prevail over the church. Yes, the church will have trouble wherever His church may be located. Unsaved people will get into the membership (but really not in spiritual church) and some will get enrolled for business policy, etc., but the church will stand and go right on with the Gospel message of Christ till He comes again.

The Spiritual Church must have a foundation as well as a church building which the church proper meet in to worship God. Christ is that foundation. "Other foundation can no man lay than that is laid, which is Jesus Christ." Peter

was made a lively stone because he believed in Christ as personal Saviour and the church was build- ed and is being built by those who believe in Him as personal Saviour. The first church was not built on Peter, neither on his confession, but on Christ Himself. Remember that belief in Christ causes one to be a living stone, thus we are builded on Christ by trusting faith. The church is absolutely spiritual, may we see it as such.

The church has a Chief Corner Stone and that Stone is Christ also. Paul says "That it is Christ that liveth in me." In other words our lives, conversations and ex- amples should reveal Christ. Christ should be made manifest in our bodies, thus Christ shines out as Chief Corner Stone in us.

The church must have a head. That head is none other than Jesus Christ. Salvation is of God from start to finish. The church belongs to Jesus for He has bought us with His own precious blood. God made man, God preserves man and God gave His Son who gave

(Continued on page 16)

'Christ Shall Go Forward'

(Weekly news of the Student Evangelistic Movement sponsored by the Mississippi B. S. U.)

Somehow, I just know that many readers of our column were praying definitely all during the past week for our meetings in Memphis. I am convinced that nothing less than the fervent prayers of many righteous Christians over our state and Southland made possible what happened in Memphis. It was the unusual that we asked you to pray for, and it was the unusual that happened. Thank God for prayer!

As our group made its way about our state this summer almost every conceivable type of service was held. Morning Watches, morning preaching services, afternoon visits to jails, poor farms, etc., vesper services, evening preaching services, and all night prayer services were just a part of the daily routine of our revival meetings. But it was not until the group reached Memphis, the last meeting of the summer, that the most wonderful services of all were held.

Down the streets, down through the slum sections, singing hymns and praises, and preaching the Word of Jesus, went our little group, accompanied by a number of other young people, each evening after our services at the church. So wonderful were our street services, so touching, so Spirit-filled, so blessed of the Lord, that words do not come to your correspondent to describe them to you as they were, nor to reveal to you just how much they meant to the members of our own group as well as the lost and fallen lives in those sections. It was a new experience for most of us; but, O, how wonderful it was!

Sunday evening a large crowd, coming in from all directions, gathered under the street light for a final climactic service. No professions of faith were made, no lives were reconsecrated by the people of those sections, but, O, it was so very evident that a deep impression was made on many lives.

The wonderful thing about the street services is that the young people of the First Church have already made plans for their continuation.

Prayer is a powerful force. Prayer made possible our launching out into this new wonderful experience, and prayer alone will give the young people there in Memphis the strength to continue the carrying of the Word of Christ to those lost people. Let us remember to pray for them down here in Mississippi. Surely, we DO want to see Christ go forward. Surely, we want to see Him go forward among the inhabitants of those slum sections there in Memphis. Surely, we will make that an object of our daily prayer.

Part of our group conducted a meeting at the First Church, while another part was at the Temple Baptist Church. Both meetings were crowned with the same success that the Lord has showered upon our efforts all summer. What a

thrill it was to see a large number of young people coming down those church aisles to take a definite stand for Christ!

It was good-bye after our services Sunday night in Memphis. Tears flowed. There is always something a bit sad about good-byes. But all things, no matter how good they are, must sometimes come to a close, and then come the good-byes. It was good-bye to Rowena. She has gone back to Sallis to prepare to resume her work at Blue Mountain next week. It was good-bye to Roma Fae. She is now in Seminary making preparations for returning to Woman's College. It was good-bye to Mary Beth. Hillman College, in Clinton, will again claim her as a student this winter. It was good-bye to Sweetie and Charlie Lenz. The close of this week will find them returned to their respective schools, M. S. C. W. and Mississippi College. It was good-bye to Hugh who will linger in Memphis a few days before returning to school in Clinton. It was good-bye to Rush. Rush will return to school at Union University, Jackson, Tenn., in the near future.

Paul was with the group only a few days in Memphis. Leaving there he went with his folks for a visit into the state of Oklahoma. Paul will be back at Mississippi College this winter. Ruby, who has worked so faithfully with the group this summer, was not able to attend the meetings in Memphis. She is engaged these days in making preparations for assuming a position with the public schools in Philadelphia, Miss. During the past week, Henry has been with Howard Williams assisting him in a meeting. Henry's address this winter will most likely be Hattiesburg.

Yes, all good things must come to a close, and the most wonderful thing that I have known in my life has now met that fate. The last meeting is held, the last song is sung, the last sermon is preached, and the last prayer is prayed of the Student Evangelistic Movement of the summer of 1935. We have enjoyed the work. It has been a glorious summer for us. People have been kind to us and churches everywhere cooperative and responsive. For every friend that we have made, for every kindness that has been shown us, for every prayer that has been prayed in our behalf our hearts swell up in gratitude.

We chose as our slogan last spring CHRIST MUST GO FORWARD. All the way there has been in our hearts the faith CHRIST SHALL GO FORWARD. Now as we look back over the summer we are persuaded CHRIST HAS GONE FORWARD.

It is not our place, though, to pass judgment upon the final success of our work. God alone must pass that judgment. Our efforts now, as the Hebrew sacrifices of

old, are upon the altar for His approval.

Good-bye.

THE NEW TESTAMENT CHURCH

(Continued from page 15)

Himself for us and we are not our own, but His. Thank God, we are not of this world.

The church is not the Kingdom, but the churches are spreading the Gospel and bringing in the Kingdom. The church is local, the Kingdom is universal, wherever man is found and brought to Christ. Many people are in the Kingdom who are not in the local church and many others who are in the local churches and so-called churches with their membership, but are not in the Kingdom because they have not repented of their sins and accepted Christ as personal Saviour. When the churches have finished their work on earth at the second coming of Christ then the Kingdom will be finished, Christ will be crowned King of kings and Lord of lords with every believer whether alive or in the grave shall go up to meet Him in the air, then the church and Kingdom will be one.

The church has many activities and problems as well as the glorious assurance in Christ, and because this is so, the church should be thoroughly missionary (not in name only) and cooperative in spreading the Gospel to the whole world. Every service in the local church should be harmonized with each service leading to the preaching hour which God has approved, "By the foolishness of preaching to save them that believed." I Cor. 1:21. The various services in our churches are needful, but should be helpful. No class, group, or society should dare to set itself over against the church in its preaching service, but rather every service should be an asset, not a liability. Every service should be the church at work under the command of Christ and directed by the Spirit of God. Remember that Christ said, "I will build my church." The church is the only institution which will be able to stand the acid test and remain. Every other institution shall fail, even the home will pass, for "There will be no marriage nor given in marriage in heaven." In it all, and through it all, Christ should be, and must be magnified to the glory and praise of God. May the church have its rightful place in your mind and plans and service that the will of Christ may be done on earth as it is done in heaven.

—E. D. Estes.

REQUEST

To the Departmental Superintendents and Teachers in the Sunday Schools throughout the State:

I request and urge you through personal work and evangelistic message by the pastor or some one in your department, to put forth every effort possible to win the lost in your class and department before Promotion Day. It is indeed an opportunity and a responsibility to have the spiritual leadership of

boys and girls for the whole hear. Can you afford to let them pass out of your department or class unsaved when perhaps you will never have an opportunity again to direct them? It is my desire and prayer that many boys and girls who are in our Sunday school, will be led to the Saviour during this next month before Promotion Day.

Dr. T. L. Holcomb, Secretary of the Sunday School Board, wrote me regarding this very matter, hence I am putting this request in the paper and in every way possible urging people to join in this soul-winning effort.

J. E. Byrd.

S. S. ATTENDANCE SEPT. 1, 1935

Jackson, First Church	751
Jackson, Calvary Church	744
Jackson, Grif. Mem. Church	483
Jackson, Parkway Church	206
Jackson, Northside Church	92
Brookhaven, First Church	485
Columbus, First Church	483
Columbia, First Church	435
Laurel, First Church	399
Laurel, West Laurel Church	362
Laurel, Second Ave. Church	267
Laurel, Wausau Church	56
Clinton Baptist Church	216
Canton Baptist Church	185
West Point, First Church	240
Springfield Baptist Church	171

B. T. U. ATTENDANCE SEPT. 1.

Jackson, First Church	138
Jackson, Calvary Church	95
Jackson, Grif. Mem. Church	176
Jackson, Parkway Church	61
Jackson, Northside Church	47
Brookhaven, First Church	181
Columbus, First Church	133
Laurel, First Church	127
Mt. Oral Church	72
West Point, First Church	122
Springfield Baptist Church	74

SHORT CREEK REVIVAL

Short Creek Church of Yazoo County has just closed one of the most successful revivals held there in years. The preaching was done by Rev. O. P. Moore of Florence, Miss. This consecrated servant of God attacks without fear the evils of the day and in terms that are definite and clear gives God's remedy for our undesirable social and economic situation.

A goodly number were brought into the kingdom under his heart-searching and soul-stirring messages. May God's richest blessings rest upon him and his good wife in their splendid work.

C. O. White, Pastor.

"Why did you wake me out of a sound sleep?"

"Because the sound was too distressing."—Ex.

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